

Dr. Gordon's Characterization of Jonathan Edwards  
The Oberlin Reunion

Portraits of China Missionaries

Volume LXXXV

# THE CONGREGATIONALIST

Boston Thursday 28 June 1900



CHARLES G. FINNEY, D. D.



HENRY C. KING, D. D.



JAMES H. FAIRCHILD, LL. D.

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## The Business Outlook

The leading features of the business situation of the past week have been pronounced advances in the prices of agricultural products but further reductions in prices of manufactured goods, particularly in iron and steel and raw textiles. The general trade of the country may be said to be seasonably quiet, as is usual at this time of the year. There is again, however, the unusual feature of heavy railroad earnings, which testify to a large volume of business being done, and, as was mentioned last week, reports of declining prices and quietness in general distributive trade do not exactly fit with these large earnings of the railroads. It is an anomaly.

The upward movement in agricultural products was mainly due to the reiterated reports of crop damage in the Northwest. It has been unquestionably very dry and hot in that section. Nevertheless, it is thought that the reports of damage have been somewhat exaggerated. In the Southwest and on the Pacific slope wheat reports are very encouraging.

Cotton has also advanced by reason of crop damage in the South, although some weakness has been noticed in cotton goods, but without stimulating any access of demand. Warmer weather has helped the trade in dry goods. Wool is lower and the market for woolen goods is quiet.

In the boot and shoe industry the situation is rather unsatisfactory, and leather and hides are somewhat weaker at the East, although fairly strong at Chicago. Lumber and building materials are not in active request.

Bank clearings for last week show a slight increase, aggregating \$1,498,000,000, an increase of three per cent. over the previous week, but a decrease of 7.4 per cent. from the corresponding week a year ago. The stock market failed to rally perceptibly, as was expected, on the nomination of McKinley and Roosevelt, and this failure was a great disappointment to the bull interests. Good authorities have therefore come to the conclusion that prices will seek a lower level between now and the Democratic convention. Fear of tight money over the July disbursement period is also a factor calculated to weaken the stock market rather than strengthen it.

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The Recorder founded 1816: The Congregationalist, 1849

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Water Bonds.....	98,300.00
Gas Stocks and Bonds.....	145,800.00
Rail Road Stocks.....	4,848,780.00
Bank Stocks.....	318,000.00
Trust Co. Stocks.....	107,260.00
Bonds and Mortgages, being 1st lien on Real Estate.....	194,250.00
Loans on Stocks, payable on demand.....	254,135.00
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Interest due and accrued on 1st January, 1900.....	49,014.39
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Cash Capital.....	\$3,000,000.00
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REV. A. E. COLTON gratefully acknowledges for the Bible Society "From Frances," \$300.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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# THE CONGREGATIONALIST

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## The Christian World

Oberlin's Theological Leaders

In connection with the remarkable reunion of the alumni and other former students of Oberlin, it is appropriate to bring before our readers the portraits which appear on our cover page of the trio who in succession have been most prominent in guiding the theological thinking of the institution. For Oberlin's chief influence from the beginning has been religious, and its religion has been of a distinct theological type, closely related to practical living. Dr. Charles Hodge said of Dr. Finney's volume on theology: "It is like one of those spiral staircases which lead to the top of some high tower, without a landing from the base to the summit, which, if a man has once ascended, he resolves never to do the like again." Yet while Dr. Finney was teaching this theology at Oberlin, he spent much of his time preaching it as an evangelist, and the impress of his thought also remained on Oberlin students, giving them a peculiar influence as they lived and labored in sections widely apart from one another. Dr. Fairchild, broad-minded, philosophical, with singularly well balanced brain and heart, perpetuated the Oberlin spirit while enriching it with his own independent convictions and judgment. Dr. King inherits the devout spirit of his predecessors and, like them, applies the truth he has learned by experience to the needs of our own time. He is making a deep impression on the students and on the churches, the impress of his own personality in connection with his teaching. Oberlin has her own peculiar and precious history. She is taking on new proportions under a new and energetic president. And still her power and her hope are in her religious influence over her students and throughout the country.

Our Personal Tie with China

Besides the natural concern which we all feel as citizens of the world in the upheaval in China, hundreds of American homes are in the shadow of a great fear today respecting the safety of their nearest kindred. It is not with a view to increasing this alarm that we present on another page the pictures of sixteen of our workers at the front, but to apprise the general Christian public concerning a representative group of imperiled missionaries. From some of them reassuring tidings may come before the week ends and it is certainly proper and Christian to cherish the hope that all of them will be saved from the fury of their foes. As we look at their faces we realize afresh that America has given to China, as to other mission fields, of her best blood and brain. They are men and women of culture and training, graduates of our finest institutions. Living or

dying they are the flower of the church of Christ, whose work in his behalf will outlast the convulsions of empire and the shock of heathen attack.

Education as a Business

Of the great industries of our country none turn out so valuable material as the higher institutions of learning from which an army of young men and women this month go out into the ranks of professional and business life. For these trained minds are to be leaders of our national policy and creators of our national aspirations. The material equipment of these institutions also compares favorably with that of other great national business enterprises. The six great universities and forty colleges of the New England and Middle States have an aggregate endowment of \$120,000,000 and an annual income of \$7,000,000. These sums are increased every year. Besides technical and professional students 20,000 persons are studying in these institutions. Their influence goes into all the ways and walks of life, and its character is of greater importance to the nation than the products of all its other business enterprises.

Extending the Baccalaureate Idea

The rapidly growing practice, particularly in the smaller cities and towns, of having baccalaureate sermons preached before the graduating classes in our public schools and even before classes about to be promoted from one department to another is to be encouraged. An opportunity is thus afforded to present religious truth and enforce religious duty under peculiarly favorable circumstances. The occasion always insures a large congregation and one made up in part, and sometimes largely, of those who seldom attend religious services. It is also highly conducive to an attentive hearing. This is particularly true of the class, some of whom are probably destined to play an important part in the world, all of whom cannot fail to be appreciably benefited by a discourse carefully prepared with special reference to their needs. Not the least benefit is the closer and more helpful relations between the school and the church which the practice promotes.

Vermont's Plan for Reorganizing the Societies

The action of the Vermont Convention in the direction of unifying the missionary work of our five home societies is the most definite and radical proposition thus far advanced. It will doubtless receive the careful attention of the recently-created committee of nine. The Vermont project is an arrangement by which all the societies shall severally elect the same persons as trustees or directors. This means a single large board, elective in rotation for short terms of service; one financial

management of the several society treasures, without uniting them; one management of all the church and mission work of all the societies, including church erection; one management of all the educational work of all the societies; one management of all the publishing work of all, the large board dividing into committees for the several lines of work, but all uniting in final action upon all questions. This board could hold, if necessary to make its action legal, one meeting under the charter of one society, organizing again under the charter of another, and so on. Our Vermont brethren affirm that there is no doubt that under their present charters all the societies can alter their constitutions to secure the carrying out of such a plan if they choose to do so. The fact that so conservative a Congregational leader as Rev. Henry Fairbanks of St. Johnsbury stands among the prominent sponsors for this scheme shows that reorganization is not the dream of a few youthful and impetuous minds.

From Farmer Boy to Diplomat

In connection with present disturbances in China it may be well to recall a clause in the treaty negotiated with China in 1857 by Dr. Peter Parker as commissioner and minister plenipotentiary of the United States. He was a member from 1822 until his death of the Congregational Church in Framingham, Mass., where, on Nov. 5, 1899, the sixty-fourth anniversary of Dr. Parker's opening of his Ophthalmic Hospital in Canton, China, a beautiful memorial window was dedicated in his memory. His foresight in insisting on non-molestation of missionaries was referred to by one of the orators at the recent Framingham bi-centennial, who quoted this clause from the treaty:

The principles of the Christian religion as expressed by the Protestant and Roman Catholic churches are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, shall peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested.

Reaching Wage-earners

The June number of *Men*, the organ of the Y. M. C. A., has a suggestive article describing the marked success the Y. M. C. A. is having in its noon meetings or Bible classes in shops, factories, railway yards and various other places where artisans and mechanics can be gathered together at the noon hour and told the gospel message. The article is illustrated with pictures showing the classes as they gather in railway switch shanties, foundries, car shops and restaurants. The work is not

done spasmodically but systematically, the Cleveland, O., association having fifteen classes each week with an average weekly attendance of 666. The leaders develop their message gradually and naturally, the men are set at work on home study, and when the season is over both leader and hearers have something definite and constructive to look back upon. This is a specimen of the intelligent, aggressive work which the Y. M. C. A. in this country is doing. While the church sometimes seems to be losing its grip on the wage-earners, the Y. M. C. A. is adapting itself to new conditions, and through approaches from the side of education, athletics and recreation is compelling the wage-earners to know that they are not forgotten or unwelcome.

#### An Illustration of Self-sacrifice

A short time since a check came to this office for \$200 as a contribution to the Indian Famine Fund. Accompanying it was the statement that it was sent by a woman entirely dependent on her daily labor, in delicate health, and that this sum represented her savings against a time of need. Believing that she was doing what Jesus would do, she had devoted all she had to relieve the starving millions in India. Those who received the check felt unwilling to forward it without showing the donor that she might become dependent on others for charity, and so ought not to deprive herself of all she had provided against probable times of need. She accepted the counsel given, was persuaded that she would do her Master's will by keeping the money for the present, and replaced it in the bank. Yet she had made the sacrifice, devoting all she had saved by daily toil to the relief of sufferers of another race and clime whom she had never known. It is not an isolated instance. It represents the spirit of many who are giving their possessions and their lives for their fellowmen. Such heroism is inspiring. The incident is told to help others to feel that it is worth while to serve their fellowmen when there are many among them ready to give up all things for Christ's sake.

#### President McKinley as a Christian

It seems to be an evil inseparable from political campaigns that some who oppose the political positions of a candidate are ready to seize on and circulate every vicious rumor aspersing his personal character. Such rumors have been used, even by professing Christians, against President McKinley, and in the heat of the coming campaign they will, no doubt, be brought out again. We therefore take this early opportunity to quote the following statement made by the editor of the *Pittsburg Christian Advocate* in answer to a report that the President had become intoxicated at a banquet in Chicago:

The writer has known President McKinley for twenty-five years and may claim to be informed as to his private life, as well as his public conduct, and speaks on the subject without reserve. The President has been a temperate and a temperance man all his life. We do not believe he has ever known what it is to be intoxicated. We do not affirm that he never touches wine, but, if he does, it is rare. Such is not his habit. He is not a winebibber. Neither by precept nor example does he

encourage the habit. His conduct in this respect, as in all others, is well known to the pastor and members of the First Methodist Episcopal Church of Canton, O., of which he is a member and has been since his early manhood, and no fault has ever been found with him nor can be. Let it be understood that the membership of William McKinley in the Methodist Episcopal Church is not nominal, but real. His attendance at its ministry is regular and reverent. His place at the Lord's table is never vacant, and no one who knows his inner life doubts for a moment the genuineness or simplicity of his Christian faith. And we know that nothing wounds him so deeply as charges which affect the integrity of his Christian character.

#### Marked Gains for Temperance

Rev. Charles Garrett, for twenty-five years at the head of the large Liverpool Wesleyan Mission, contrasting the present attitude of British Wesleyans toward temperance and total abstinence with what it was when he began work in Liverpool, says that the people in general are now doing what twenty-five years ago they were threatening to prosecute him for saying. Then there was hardly a church in Methodism which would give out a Band of Hope meeting, and it was the usual thing to offer the minister wine when he came down out of the pulpit into the vestry. Now the Wesleyans are almost ready to take the position that no man in the liquor traffic can be a church member. It is interesting to see how this veteran laborer among the masses scoffs at those who say that the growth of social agencies within the church is making the church less distinctively religious. He says:

Nonsense. Why, what is social work? Simply taking your Christian creed and putting it into practice—working the theory out in life. How can that make any person or any church less religious in the true sense? Some people say that you cannot do people any real good until you make them Christian. I should put the process the other way about—make them human first, show them you are their brothers, and then you will have an opening for religious influence.

#### The Ministers' Club

It is perhaps as much a proof as a promotive of catholicity that a club should have existed for almost thirty years in Boston of ministers representing several denominations which are not all in fellowship with one another ecclesiastically. The members of this club, which is limited to twenty-five, belong to Baptist, Congregational, Episcopal, Methodist, Presbyterian, Unitarian and Universalist churches, and most of these denominations would exclude from their pulpits some of these ministers. Yet they have discussed freely all sorts of theological and metaphysical topics at their monthly meetings, and have maintained unbroken fraternal relations. Men as far apart theologically as the Presbyterian Prof. John DeWitt of Princeton Theological Seminary, the Baptist Dr. A. J. Gordon and the Unitarian Rev. C. F. Dole, meeting regularly to talk of one another's studies, religious beliefs and experiences, could not but increase in mutual respect for one another and for those whom they represented. A similar club was formed in England, at the suggestion of R. H. Hutton, editor of the *London Spectator*, one year before this one was started. It included Gladstone, the Duke of Argyll, John Morley, St. George Mivart, Canon

Mozley and others as eminent. Mr. Froude, the historian, said that if the club "hung together" a year it would be one of the most remarkable facts of history. But Tennyson, who was a member, said that modern science ought at least to have taught how to separate light from heat. Acting on that principle the English club lasted twelve years. The Boston club has entered on its thirtieth as flourishing as ever. The historical sketch of it by the secretary, Rev. E. J. Young, is a valuable contribution to the religious and literary history of Boston.

#### Massachusetts Mission Field

A degree of romance seems to belong to Christian work in distant and little known regions; and interest is easier kindled in such fields than in those near home. But among our own fellow-citizens are to be found most of the elements which lend charm to foreign missions. The last annual report of our State Home Missionary Society shows that it supports missionaries among Armenians, Greeks, Finns, Norwegians, Swedes, Italians, Poles and French. It aids thirty-one churches and missions among these peoples, whose children are growing up to be a considerable part of a new Massachusetts. More than one-half of those added on confession to home missionary churches last year were brought into these foreign churches. The Swett legacy, a part of which has been for several years devoted to this foreign work, is now exhausted. But the legacy of work which has sprung from it has grown increasingly important. Surely if its value is understood and the results already gained are fairly considered, it will not be allowed to lapse for want of money.

#### The Cultivation of Race Traits

In the *Southern Workman* for June Mr. Francis E. Leupp contrasts the Negro with the Indian. The distinctive traits of the Negro he describes as a pliant fancy, a cheerful spirit under adversity, an emotional demonstrativeness, a natural impulse to obedience and an imitative tendency. Those of the Indian, he says, are an intense pride of race, a habit of reserve, a cumulative sense of wrong and a scorn for the anti-patriarchal ways of the modern world. We shall not attempt to describe the distinctive traits of the Anglo-Saxon American. But the attempts to measure the Negro and Indian by the white man as a standard of value, and to transform these races into the white race, have made the greater part of the trouble between the whites and Negroes in the South and the whites and Indians on the Western frontier. The Negro is contributing to the South elements of high value in labor and in character, which it is a great national folly for white men to despise or destroy. The Indian has given to the republic what, if lost, would be a great detriment to it. It is as important to educate whites to appreciate and cultivate these values as it is to educate Negroes and Indians to be intelligent and upright citizens, and the right education of all these races is the only solution of the problem how they can be brought to live together in harmony and mutual helpfulness.



## Current History

**The War in China** We say "war," for that is what it is, portentous as the fact may be. Europe, Japan and the United States are virtually at war with China with its millions. Their opponents no longer are the rabble organized in secret societies, but imperial troops, drilled by German and Russian instructors and led by a prince of the realm. Everything that has happened goes to corroborate the report that the empress dowager has deliberately chosen to defy the outer world, and that the issue from this time on is one that will test the resources of the Powers defied as no contest the world has seen for some time. As in South Africa, the purpose and resources of the inferior Power have been undiscovered and underestimated. She is now found to be well armed, to have soldiers who fight fiercely and who stubbornly contest the advance of her foes. Instead of fighting each other, Japan and Russia, by a whirl of the wheel of fate, must now fight against a common foe. If Russia stirred up this revolution, she has been hoist by her own petard. It is now a contest in which the rights of civilized governments to compel protection of their subjects and their official representatives in an alien land is the only issue. When that issue is settled it may be found that the status of the empire demands a protectorate rather than a partition, or, if a partition, one in which Russia's allies in the present war may insist that her share be less than Russian ambition had set its heart upon. Once American blood is shed and American treasure spent in establishing order in China, the attitude of the United States toward China cannot be as it was formerly.

**Amazing Ignorance of Vital Facts** For two weeks now no reliable, authentic news from foreigners in Peking has come out to the world. The condition of the legations, the foreign ministers, the missionaries and the merchants is as unknown as the exact whereabouts in the cosmos of the souls of the men who have been massacred. The Chinese ministers in this country and in Germany have assured the governments to which they are credited that the American and German ministers to China live, but they can show nothing in support of such statements except the reports of viceroys of provinces distant from Peking. The exact position and present condition of the forces under Vice-Admiral Seymour of the British navy, which left Tientsin for Peking on June 10, has been problematical up to the 26th, on which date Admiral Kempff cabled from Chefoo that the force was only ten miles out from Tientsin and surrounded by enemies. The foreigners' compounds in Tientsin for days have been subjected to incessant fire from imperial troops armed with excellent magazine guns, and there is every reason to believe that many of the consulates and the missionary and educational buildings have been destroyed and many lives lost, and the position of the beleaguered foreigners at the present time is most critical. If, as is now reported from Admiral Kempff, the city has been relieved by the com-

bined forces, it is the only ray of light that has come out of a situation full of gloom.

### Preparation for the Future

The armed forces of the allies increase each day. Russia and Japan naturally furnishing the larger number. But at best the force is small compared with the overwhelming numbers of the Chinese, who are not proving to be as illy armed or as incompetent as it had been predicted they would be. The United States within a short time will have 4,500 troops under way for the seat of action. The navy and army are co-operating to provide, not only for present, but also for future, contingencies. A special session of Congress will be summoned if necessary. Every spare marine on sea or land is being hurried to the scene of action, and troops from the Philippines, Cuba and the army posts in this country are now under orders for China. The seat of the North Pacific Squadron, with Admiral Remy in charge, has been ordered transferred from Manila to the mouth of the Pei-ho River, and vessels of war with ammunition and men and transports with coal and supplies are hurrying to the front. What we are doing every other Power is doing on a larger or smaller scale. The cosmopolitanism, the race mingling of the conflict is bewildering and fascinating. British interests are being cared for by armed Saxons and Celts, Sikhs from India and trained Chinese soldiery from Hongkong. Side by side with these are our troops, many of them Africans. Russian Slavs and Japanese yellow men, swarthy Italians and stalwart, fair-haired Germans are all standing shoulder to shoulder, finding out each other's valor and competency or incompetency in war. It is a spectacle the like of which history has no record.

### The Republican National Convention

The national convention of the Republican party held in Philadelphia last week proved to have more elements of uncertainty and popular interest than had been anticipated, and the outcome is unique in the history of such bodies. The unanimous renomination of Mr. McKinley was expected, but a unanimous nomination of the vice-president and the selection of Gov. Theodore Roosevelt of New York for that position were happenings that neither the party managers nor the general public anticipated. Neither the renomination of Mr. McKinley nor the nomination of Mr. Roosevelt can, it seems to us, be fairly attributed to any manipulation of any one man or group of men. Precedent and a sense of propriety made it natural that the rank and file of the delegates should come to Philadelphia prepared to give Mr. McKinley a renomination. To have done aught else would have been to reflect upon an administration which has faced grave national and international issues squarely and in the main well; and to suggest a change of candidates at a time when the policies initiated are still in tentative stages would have been folly. The nomination of Mr. Roosevelt was against his own wishes, seemingly against his own ultimate interests, and contrary to the desires of the conservative managers of the party. But in face of the popular

demand, especially from delegates from the Mississippi valley and the West, both Governor Roosevelt and the "machine" had to give way and accept the inevitable. Secondary influences, such as Senator Quay's antipathy to Senator Hanna, and tactics suited to make that antipathy apparent in convention, contributed a trifle possibly to bring about the nomination of Roosevelt rather than Secretary Long or ex-Secretary Bliss, but only a trifle. The real reason was the demand of the rank and file for a man who incarnates the new American spirit, who combines as few men do the culture of the schools and the human sympathy and touch that grip the affections and win the undying loyalty of the cowboy, the plainsman, the man on the street, the masses of humanity. That his nomination will add much to the party's strength at the polls in the nation at large there can be little question.

But whether Governor Roosevelt's successful candidacy will result in good to the state of New York where he felt that he was needed for another term in shaping important legislation, or whether as vice-president he will or can so comport himself as to retain the popularity he now has and his availability as a presidential candidate in 1904, these are questions on which there is room for difference of opinion among his friends and admirers. The late Mr. Hobart made the vice-presidency an important and dignified place of influence, considering himself as a member of the Administration to be reckoned with in party councils, and facilitating party ends in all legitimate ways by his non-official influence with senators, at the same time being strictly impartial while presiding. Mr. Roosevelt is such a man of action that to fill the office of vice-president in a conventional way would make him chafe. But if disposed to be as indifferent to conventionalities there as he has been as governor of New York there is no doubt but that he can remain a prominent figure on the stage and continue to be a political factor who must be reckoned with. Should the ticket be successful, and the presidency for any reason pass to him prior to the campaign of 1904, the country would know that in Roosevelt it had in the White House a man of original force and rigid intellectual and practical training, who if he blundered occasionally would do so through excess of zeal, not through selfishness or lack of courage. He would be likely to gather around him as advisers and subordinates a high grade of men, and to stand for the highest ideals in domestic and foreign affairs.

### The Republican Platform

The platform adopted by the Republican convention in Philadelphia as usual contrasts the national prosperity under Republican management of affairs with the adversity suffered under Democratic rule. It indorses the Administration unequivocally; points to the redemption of the pledge given in the last campaign that the country would be put on a gold standard basis; declares its opposition to the free and unlimited coinage of silver; condemns all conspiracies and combinations intended to restrict business, to create monopolies, etc.; renews adherence to the principle of protection, with such modifications as are se-

cured through reciprocity treaties; favors further restriction of immigration; commends the principle of a civil service based on merit, the selection of fit officials for service in our dependencies and the employment in the public service, so far as possible, of competent inhabitants of those territories; condemns the practical nullification of the Fifteenth Amendment by Southern states and citizens; favors the extension of rural free delivery of mail; urges the early admission to statehood of New Mexico, Arizona and Oklahoma, the construction, ownership and control of the isthmian canal by the nation, the creation of a new governmental department, to be known as the Department of Commerce and Industries, with a secretary who shall sit in the Cabinet, which department should have control of a reorganized consular service.

The course of the Administration in the Samoan partition, in tendering its friendly offices to Great Britain and the South African republics is commended.

Looking forward to our proper course in Cuba and in the Philippines, the following expressions of opinion are so important that they deserve to be printed in full. For apart from the issue of conservatism versus radicalism in dealing with domestic economic, industrial and commercial problems, and apart from the relative degrees of security which the two parties offer to owners of property and investors in industrial and commercial corporations whose trade is expanding so wonderfully to the ends of the earth, it is apparent that the supreme issue of the coming campaign, on which men otherwise agreeing will differ most radically, will be the issue of expansion and all that it involves in reinterpretation of the Constitution and in readjustment of national ideals of duty and responsibility. Following are the planks:

In accepting by the treaty of Paris the just responsibility of our victories in the Spanish war, the President and the Senate won the undoubted approval of the American people. No other course was possible than to destroy Spain's sovereignty throughout the Western Indies and in the Philippine Islands.

That course created our responsibility before the world and with the unorganized population whom our intervention had freed from Spain to provide for the maintenance of law and order and for the establishment of good government and for the performance of international obligations.

Our authority could not be less than our responsibility, and wherever sovereign rights were extended it became the high duty of the Government to maintain its authority, to put down armed insurrection and to confer the blessings of liberty and civilization upon all the rescued peoples.

The largest measure of self-government consistent with their welfare and our duties shall be secured to them by law.

To Cuba independence and self-government were assured in the same voice by which war was declared, and to the latter this pledge shall be performed.

#### The Outlook in the Philippines

The approach of the rainy season, the presence of the new commission eager to have an end of war and to begin the difficult task of reconstruction, and the new pressing duty of sending vessels, marines, troops and guns from Manila to Chinese ports, thus weakening the armed strength of the United States in the islands, have all conspired to induce the American authorities to try the course

of pacification through proclamation of amnesty. On the 21st General MacArthur issued the following proclamation:

MANILA, JUNE 21, 1900.

By direction of the President of the United States the undersigned announces amnesty, with complete immunity for the past and absolute liberty of action for the future, to all persons who are now or at any time since February 4, 1899, have been in insurrection against the United States in either a military or a civil capacity, and who shall within a period of ninety days from the date hereof formally renounce all connection with such insurrection and subscribe to a declaration acknowledging and accepting the sovereignty and authority of the United States in and over the Philippine Islands. The privilege herewith published is extended to all concerned without any reservation whatever, excepting that persons who have violated the laws of war during the period of active hostilities are not embraced within the scope of this amnesty.

All who desire to take advantage of the terms herewith set forth are requested to present themselves to the commanding officers of the American troops at the most convenient station, who will receive them with due consideration according to rank, make provision for their immediate wants, prepare the necessary records and thereafter permit each individual to proceed to any part of the archipelago according to his own wishes, for which purpose the United States will furnish such transportation as may be available either by railway, steamboat or wagon. Prominent persons who may desire to confer with the military governor or with the Board of American Commissioners will be permitted to visit Manila, and will, as far as possible, be provided with transportation for that purpose.

ARTHUR MACARTHUR,  
Major-General United States Volunteers,  
Military Governor.

The same day 200 Filipinos met in Manila, most of them being of the party hitherto antagonistic to the American claims, Señor Paterno presiding. They formulated a platform with seven planks, which they felt sure, if indorsed by the American authorities, would induce Aguinaldo and the forces in the field to capitulate and to co-operate thereafter with the American officials. These planks were: amnesty, the return of confiscated property, employment of the revolutionary generals in the army and navy when established, the application of Filipino revenues to succor needy Filipino soldiers, a guarantee of personal rights accorded by the American Constitution, the establishment of civil governments throughout the islands and the expulsion of the friars. General MacArthur has replied to this that the expulsion of the friars is a matter to be dealt with by the commission, of which Judge Taft is head, and that the rights of trial by jury and the right to bear arms could not be granted to the Filipinos. Thus amended, it is possible that the agreement will be ratified by both sides and an end to violence come sooner than had been anticipated.

#### The Struggle in South Africa

The conflict in South Africa goes on in a sort of guerilla warfare. General Botha is reported as willing to capitulate, but President Kruger is holding out for terms more to his own liking. He is said to fear especially transportation to St. Helena and to be fighting for modification of the British intentions in this matter. If Great Britain becomes seriously involved in China, as she doubtless will, Kruger is likely to make far better terms than he would have other-

wise. The downfall of the Schreiner ministry in Cape Colony, and the return of Sir Gordon Sprigg to the important place of premier, is taken to be a victory for Rhodes and as ominous of trouble at the Cape between the Dutch and the British. But British statesmen's thoughts are centered chiefly now on Peking rather than on Pretoria, so swiftly do events of first magnitude follow each other in these last days of the century.

#### Count Muravieff Dead

The Russian foreign policy moves on so steadily to its designed end that the coming and going of a minister of foreign affairs does not attract the attention which it otherwise would. With no public opinion to reckon with, with no parties to play off one over against the other, the Russian minister of foreign affairs has a free hand to perfect as far as he may the plans for national aggrandizement long ago laid down by truly great and ambitious Slavs. And yet, while this is true, it also is true that every minister of foreign affairs has his own method of working out the details of the great ends sought. He has his prejudices—national and personal. He introduces a new personal equation into the problem. For this reason the death of Count Muravieff during the past week is of considerable significance, but not as much so as if he were the head of a great party likely to be succeeded by a premier with quite contrary views. He was not overfond of either Great Britain or Germany. He did seem to be fond of France, and that for reasons other than those due to the Dual Alliance. British statesmen breathe easier now that he is gone, and frankly say so. French statesmen are just a bit concerned about who his successor will be, and whether he will share Muravieff's Anglophobia. Scrutiny of the facts of Muravieff's life, his careful training for his duties as diplomat and statesman, the thorough preparation with which he came to the highest post of honor his sovereign could bestow, all force a thoughtful American to pause, and to sigh for the time when we shall have wisdom enough as a people to insist that our diplomats and Secretaries of State shall be equally well trained and disciplined. Certain it is that our new national ambitions and duties will not, cannot, be realized handsomely unless we cease relying on the natural cleverness of the average American lawyer and politician to whom fate hitherto has given most of our diplomatic and consular offices, and proceed to train men for careers as diplomats and consuls and assure them after they are trained and fitted that their tenure of office is conditioned only by good or bad behavior, and that their last days will be made honorable and free from want by a system of generous pensions.

#### From a Massachusetts daily:

The Congregational church in — has been one year without a pastor, and although candidates and supplies by the score have preached the church seems today farther away from a decision in the matter than it was a year ago.

"Candidates and supplies by the score." No wonder that church is far from a decision. We commend to them the words of Scripture about the last state being worse than the first.



## The Situation in China

The most ominous problem in the politics of the world is China, and it is likely to hold a foremost place in the attention of the nations for years to come. Present tense conditions may soon be modified, but the greatest difficulties of this immense problem will have to be met after the rioting has ceased. While the questions involved are intricate, and can be understood only through extended knowledge of the relations of European Powers holding what are called spheres of influence in China, a résumé of recent events will enable the ordinary student of current history to follow intelligently its progress from week to week.

The province of Shantung has been the source of the greatest disturbance. It lies on the west of the Yellow Sea, opposite Korea, and adjoining on the north the province in which Peking, the capital, is situated. It has a population of more than 36,000,000. The society of Boxers is an ancient organization, recently stirred to unusual activity by edicts of the empress dowager calling on the people to form and drill as militia for local and national defense. Those who have files of *The Congregationalist* will find an accurate forecast of present conditions in an article by Rev. Dr. Arthur H. Smith in the issue for Jan. 25, 1900. Apparently the empress hoped by her edicts to rouse native feeling against Ger-

mans who had located in Shantung, and to discourage further encroachments by them. They, however, were provoked to retaliate for the annoyances they suffered from lawless Boxers, took the law into their own hands, punished some of the natives and burned some villages. This deepened the hatred of the people against foreigners and the feeling was encouraged by traveling leaders of the Boxer society, which is regarded as a kind of committee of public safety. Every village or group of villages came to have a "camp" of Boxers without responsible leaders, gathering to itself the lawless and discontented, ready for outbreaks and plunder.

The empress issued edicts to pacify the Boxers, but they believed, and with

reason, that she sympathized with them, and they have now become mobs grown beyond the control of the government, spreading into different provinces, eager to plunder, burn and kill. Any genuine attempt on the part of the empress to repress them would turn them to rebel against the throne. The unruly elements are determined to banish Western inventions and innovations. They feel that railways and the opening of mines by foreign capitalists mean great changes in which may be involved the dismemberment of the empire. They have a dim idea that this is already in progress. They hate foreign religious organizations, especially the Roman Catholic, which, they believe, has exercised for its own advantage un-

foreigners, as railroads, the postal system and the telegraph, make the confusion worse, because quick communication enables conspirators to work effectively in undermining and destroying any officials opposed to them. Spies are everywhere, and a network of ruin is spread over the country.

With a central government honey-combed with deceit, rotten and helpless, an army ill organized, poorly equipped, and many of its soldiers sympathizing with the Boxers, with the orderly elements in many sections terrorized, and in others indifferent, what is the future for China?

The complete collapse of the nation seems certain. The task of policing it

and of bringing order out of chaos is a formidable one. The civilized nations will be compelled to undertake it. Will they be able to do this without falling out among themselves and fighting for the spoils? The resources of diplomacy will be taxed to the utmost to preserve the peace of the world, and we are unable to see how our own country can avoid sharing the responsibility.

From any point of view the future is portentous. At no time in the history of this generation has it been so solemnly summoned to pray to the God of nations to guide them in ways of peace. It is a cause for satisfaction that much of the most reliable information to guide in solving this great prob-



THE CHINESE EMPIRE

Tientsin is on the coast about 70 miles southeast of Peking. Tung-chow, where North China College, destroyed by the Boxers, was located, is 12 miles east of Peking

scrupulous influence in political affairs. But they are not careful to discriminate between forms of Christianity, wishing to expel them all. Peaceful natives, and especially those friendly to Christianity, must be silent in fear for their lives. Multitudes of them have been tortured and killed.

The empress has displaced from public office all those friendly to reform and those who sought the public welfare. She has gathered around herself and put in charge of affairs unprogressive, selfish men, hoping that they would further her designs, but they are engaged in promoting their own selfish interests and in spying on one another. Such modern improvements as have been introduced by

lem has been furnished by Christian missionaries who have studied this vast people, forming more than one-fourth of the world's population, sympathetically and at close range. We take heart also in the knowledge that many of those most influential in shaping the policy of the nations are men who believe in the principles of Jesus Christ and seek the highest welfare of all mankind. The immensity of the task imposed on the Christian Powers will restrain and sober them against the ambition to enrich themselves at the expense of the others. Its nature and extent are certainly not yet realized by the American people, and we believe it will be found to be more formidable than experienced statesmen anticipate.

## The Edwards Tablet and What It Suggests

The Jonathan Edwards memorial occasion at Northampton last week, reported fully on page 958, was one of dignity and beauty, worthy of the man whose memory was corroborated, thoroughly in harmony with the work of art unveiled. Whatever degree of reproach Northampton may have incurred from failure to worthily honor Edwards's memory in the past, such criticism now must cease. The tablet will speak for itself. The addresses made last week will open the eyes of many who hitherto have known Edwards solely as "a babe damning monster"—to quote Professor Allen—and the many editorials and special articles which the celebration has called forth, so far as they have been intelligent and discriminating, will have done much to spread abroad knowledge of the real rank and life work of the greatest American of the first half of the eighteenth century, a stylist at whose feet—as Professor Allen said—J. H. Newman might have sat, and "the greatest man of his age in the kingdom of God, in this or any other land"—to quote the same appraiser of Edwards's character.

If now other of our churches will only similarly adorn their edifices with mural tablets of an equally high grade of art it will be well not only for sculptors, but for congregations and clergymen. Bushnell's church in Hartford needs something worthier of him than its present memorial; Park Street, Boston, should have a portrait in bronze of Lyman Beecher, the Trinitarian polemicist. The lesser lights of the Edwardsean school should be adequately commemorated, Hopkins especially for his valor in facing the evil of slavery. Andover in Moses Stuart, Austin Phelps and Edwards A. Park has a trio worthy of a sculptor's best endeavor. As wealth and artistic appreciation gain in volume in New England possibly some of these memorials may come to be.

## The Right and Wrong Love of Country

This is a practical matter in these days, for it has become very necessary to discriminate. Within recent years some have advocated openly the theory expressed in the words, "My country, right or wrong," as though patriotism could justify evil doing. But that is not patriotism, but only the semblance of it, which would justify evil for the sake of supposed national welfare. Love of country ought to rule us supremely, so far as is consistent with the law and the service of God, and may rightfully claim to take precedence over domestic and social affections and ties. We applaud him who goes forth on his country's service in the hour of its peril, even though he leave wife and children, home and business behind. But the love of country, rightly understood, is not supreme; it is not superior to the love and the service of God. The nation may not be sustained in doing wrong because it is a nation if the evil of its course be undeniable.

The love of country has animated many of the most mischievous of our public men. They have advocated policies

which have been full of moral risk, and have even brought to pass mischievous results. They have been sincere in their love of country, but not sufficiently enlightened. The love of country has animated many of the severest critics of public affairs among us for the last two years, but some of them have been not only mistaken but distinctly injurious to the public welfare. It is better that such men should be allowed freedom of speech, but the mischief which they do often is greater than they are aware.

True love of country aims to promote its highest interests, social, civil, intellectual and both military and political. It does not allow itself to be swept away by excitement, nor is it chilled by indifference to what it has learned to prize and labor for. It understands the importance of correct public sentiment and aims to create it, and knows that the nation can only be and do what its individual citizens seek to be and to do. And because the divine will ought to be supreme in the nation as in the individual, it endeavors to keep loyalty to God in view in all matters of public policy.

The nation to which we belong has become a very different nation in important respects within recent years. It has assumed new and different responsibilities. Its relation to other nations has altered materially and finally. It is not strange that differences of opinion about many questions have arisen. But one thing remains certain. The nature of patriotism, that is, the true love of country, never alters, and the true patriot as he faces the new conditions must not expect that new principles are to be revealed to him, but that the old familiar principles are to find new opportunities, and perhaps new methods, of illustration and service. As the national celebration of independence returns, it can bring with it no more vitally beneficial suggestion than this—that true love of country always is one and the same, and that it puts first and foremost loyalty to the highest ideals of character and conduct which God has revealed to man.

## In Brief

The applause given to Senator Quay of Philadelphia and the seating of the Addicks faction from Delaware are plague blotches on the Republican convention of last week.

The New York *Herald* has come out as an opponent of expansion, and as a denouncer of the Republican party. If the *Herald* counted for anything editorially it would be a somewhat significant act.

The United States has more citizens in China than any other nation except Great Britain and Japan. It could not be expected that our Government would hesitate to send troops sufficient for their protection.

China, the Philippines, India, South Africa—was there ever such a moment before in the world's history when one's sympathies and interests were drawn out towards opposite quarters of the globe?

We shall publish next week an article with an accompanying map, giving a bird's-eye view of all the Congregational missionary forces in China. It will be a contribution of special value and timeliness.

Mr. Roberts, the Mormon polygamist whom the House of Representatives spurned at its last session, was found guilty of polygamy in

a Salt Lake court last week and sentenced to pay a fine or suffer imprisonment.

Bishops Doane and Dudley of the Protestant Episcopal Church seem to have won the honors in oratory at the bi-centenary anniversary celebration of the Society for the Propagation of the Gospel in London last week.

United States transports with Cuban teachers on board set sail from Cuban ports for Boston on the 24th. They are expected to disembark at the Charlestown navy yard on or after July 1, when they will be escorted to Cambridge, and find a fine reception awaiting them at Harvard.

They drafted Dr. Michael Burnham for special police duty in St. Louis the other Saturday night. He pleaded a previous engagement and so was allowed to meet his congregation at Pilgrim Church the next day as usual. But what an imposing and mob-terrifying figure the genial doctor would make patrolling a beat!

Rev. J. H. Jowett, Dr. Dale's successor in Birmingham, says that next to John Wesley's *Journal* he finds David Brainerd's *Journal* of his life and workings among the North American Indians the most helpful devotional book among the few that he keeps near his bedside. It is a classic practically forgotten by many Americans, we fear.

A home missionary writes a pathetic inquiry if there is any way by which he can secure a copy of the Proceedings of the Second International Council. That meeting in Boston last autumn was one that every Congregational minister ought to know about, and we doubt not some layman will consider it a privilege to invest two dollars to send the handsome volume into a missionary study.

Another note from the United States to the Porte was presented last week by Mr. Griscom, our *chargé d'affaires*, insisting upon an immediate reply to the demand of the United States for a settlement of the indemnity question. No diversion of interest because of war in China, or because of the prolongation of the contest in the Philippines will warrant the Administration in letting up for an instant on this demand on Turkey.

The Omdurman correspondent of the London *Times* has been calling for a modification of the governmental order by which Christian missionaries are kept out of the Sudan. He says: "The value of missionaries to a state lies not in the proselytes whom they convert, but in the lives they lead. A government must be strong and self-reliant indeed if it can afford to order such men out of its dominions. It will be stronger still when it allows them to return."

A Woman's Christian Association in China, a German orphanage in Turkey, a band of Junior Endeavorers in Japan and an anonymous giver of \$100 residing in Italy, to say nothing about points in our own country as distant as Tampa, Fla., and Santa Ana, Cal., are all registered in close proximity in recent acknowledgments of contributions to our Indian Famine Relief Fund. Verily, this is an international, world-embracing testimonial to the touch of nature that makes all men kin.

While the verified news from China is sufficiently startling to arouse our deepest concern, allowance should be made for unfounded stories. One Boston paper has reported that Dr. F. E. Clark and Mrs. Clark were in Peking or Shanghai, and that their fate was a source of great anxiety to friends. As a matter of fact, Dr. Clark is nearing St. Petersburg, according to last letters received, dated Fusan, Korea, May 22. He was about to take the overland route across Siberia, being due in St. Petersburg July 1.



A service of high value to American history and literature has been rendered by Hon. Mellen Chamberlain of Chelsea, Mass., who died at his home last Monday at the age of seven-nine years. He was a graduate of Dartmouth, a lawyer by profession, for several years chief justice of the municipal court of Boston, and librarian of the Public Library for twelve years. He was a historical authority on early New England, and the fruits of his original investigations in this field have a permanent place in its historical records.

The World's Woman's Christian Temperance Union has been in session in Edinburgh, Scotland, during the past week. The United States has been well represented by eminent women. Rev. Charles M. Sheldon of Topeka, now Dr. Sheldon by the recent bestowal of Washburn College, has been a prominent visitor, he delivering an address last Sunday. The Lord Provost of Edinburgh tendered a reception to the union, and in many other ways the delegates have had evidence that the land of hard drinking is coming toward the light of temperance or total abstinence.

It is often said that "figures never lie," but that is a figure of speech and itself a lie. One figure lied in a statement in this column last week and ought not to stand—uncorrected. Drs. Nichols, Hamlin, Dowse and Parker were all ordained in 1838 instead of 1839, as indeed the context implies. To these names should be added that of Rev. Jeremiah R. Barnes of Marietta, O., and possibly others. It seems, too, that Rev. Calvin Granger, still living at East Poultney, Vt., at the age of ninety-five years, really heads the list of Congregational ministers, having been ordained Aug. 6, 1834.

In the interests of accuracy we are requested to supplement the statement made last week on the first editorial page concerning the Andover case. No charge against a professor was brought before the civil court. The eleven charges were brought before the Visitors, who removed Professor Smyth. An appeal was taken to the Supreme Court, the main question being as to a method of procedure adopted by the Visitors, who had not admitted the trustees to take part in the trial. As the result of the decision of the civil court, the action of the Visitors was overruled, and Professor Smyth remained in office, where he has ever since continued to teach.

The *New York Times*'s Saturday Review of Art and Letters does well to call attention to Dr. Storrs as a man of letters, who, as he once admitted in a contribution to the *Independent*, made his greatest surrender when he chose the gospel ministry rather than the profession of literature. The Review points out that in all his utterances on the subject of foreign missions he dealt with them "in the spirit of the philosophic historian, for whom the past and the limitless future, the tribe, the nation, the human race are bound together by an all-embracing and all-enduring principle." It then ventures the opinion that if Dr. Storrs had been free to follow letters wholly, he probably would have chosen the rôle of an historian.

Governor Roosevelt made an address at the semi-centennial of Rochester University a few days ago. In it he described his ideal for political life. He said:

It is a commonplace with some kind of politicians to say, "O, yes," and promise anything. You have a right to see that the deeds make good the words. Apply in public life the same honesty and intelligence that you apply in private life. Do not think a part of public life can be rotten and the whole safe. I ask for honesty, courage and virtue, and for the common sense which shall make it practical.

That is the kind of character that the people want in the chair of the vice-president of the United States. And no one questions that

this is the kind of man Governor Roosevelt aims to be.

Those inclined to think that the former times were better than ours should remember that when Jonathan Edwards left Northampton 150 years ago his own troublous experience seems to have made him all the more sensitive to the contentions, separations and confusions which he saw elsewhere in the land. He expresses himself thus as follows, and surely it was one of the most pessimistic paragraphs he ever wrote: "Some of our main pillars are broken, one of which was Mr. Webb of Boston, who died in the latter part of April (1750). Much of the glory of Boston has gone with him, and if the bereavements of that town should be added to by the death of two or three more of their remaining elder ministers that place would be in a very sorrowful state indeed, like a city whose walls are broken down and like a large flock without a shepherd, encompassed with wolves and many in the midst of it."

With regard to his own prospects Edwards was hardly more hopeful. A few weeks after his dismissal he writes to his friend, Dr. Erskine of Scotland, as follows: "I am now thrown upon the wide ocean of the world and know not what will become of me and my numerous family. I have no particular door in view. Most places in New England that want a minister would not be forward to invite one with so chargeable a family nor one so advanced in years—being forty-six the fifth day of last October. I am fitted for no other business but study. I should make a poor hand at getting a living by any secular employment." Mr. Erskine offered to use his influence to secure a call in Scotland, but insuperable obstacles led him to decline—the uncertainty of pleasing the people, the long journey, his attachment "to his own dear country," etc.

## Chicago and the Interior

### A Creed of Works

Churches have often been criticised for adopting a creed which contains articles to be accepted intellectually, but which do not require one to do anything for the benefit of one's fellowmen. The officers of the First Church, Evanston, Ill., Rev. W. E. Barton, D. D., pastor, dissatisfied with the present covenant, which deals chiefly with speculative matters of belief, have decided to present to the church a new covenant dealing with works or the conduct of life. From the last paragraph in the proposed covenant its character may be judged:

You promise to treat the members of this church as your Christian friends; to observe faithfully the worship and ordinances of this church and to submit to its government; to join in its Christian work; to contribute conscientiously of your means to its support and its benevolences; to maintain secret and family prayer and the reading of God's Word, and in all things, so far as it shall be made known to you, to do as Jesus would have you do.

There is little doubt of the unanimous adoption of the new covenant. Yet it is by no means so radical as at first appears. It is only putting into words what the church has long been trying to put into practice, and if possible place more emphasis than hitherto on the obligation to lead a Christian life as well as to accept Christian doctrines. The articles of faith are not dissimilar to those which many other churches have adopted, but are broad and charitable rather than metaphysical and speculative.

### The Children's Charity

There is no more popular charity in Chicago than the *Daily News* Fresh Air Fund, which is devoted to the care of sick babies and their overworked mothers and of children who greatly need to breathe the invigorating lake air. The expenses of the charity are met by the *News*. No other appeals are made than

those published by the paper. The sanitarium, which cost with its equipment over \$12,000, is on the North Shore, Lincoln Park, where the temperature is from eight to sixteen degrees less than in the average city residence. The season lasts from the end of June to the first week in September. Last year 9,758 sick babies were cared for, 9,771 wearied mothers comforted and 42,273 children made happy. The entire cost was \$8,632. Physicians, who give their service, are present each day at regular hours, bakers contribute food, and express companies carry bundles without charge. With a death list of only nine during the season, it need not be said that this charity is a life-saving institution of the first order.

### A Prosperous Year

Secretary Clifton's report shows a gratifying increase for the funds of the Education Society gathered from the Western field over those obtained the previous year. The income from all sources was a little over \$26,000, \$3,000 more than in 1898. In addition to this sum, Dr. Pearsons has given the society \$15,000 with which to meet pressing obligations. There was an increase of 142 in the number of contributing churches, thirty-two in the number of Sunday schools and 103 in Endeavor Societies. In Missouri, Iowa and Minnesota the federation plan for academies has been successfully introduced and difficulties between them adjusted. Yet as one reads the report and recalls the fact that the annual income for the New West Education Commission obtained from this same field was larger than the income of the Education Society, with which it was united, one cannot help asking if the union of these two societies was wise?

### A Missionary Heroine

Chicago has enjoyed a visit from that noble woman, Miss Shattuck of Oorfa, whose unflinching faith saved the lives of so many Christians during the massacre of the Armenians. Sunday she spoke in the Union Park Church and in the Kenwood Evangelical Church. She is asking for \$8,000 for her orphan work, a sum which will provide for forty orphans for five years, or till they can care for themselves. In present conditions it is exceedingly difficult to get money for special objects, but the responses to Miss Shattuck have been all that could reasonably be expected. As it costs only \$30 a year to support one of her orphans, it is hoped that a good many persons, even in Chicago, will be willing to assume that burden.

### Professor Park and Dr. Storrs

The Ministers' Meeting was a memorial for Dr. Storrs and Professor Park. Dr. Simeon Gilbert, Rev. Mr. Windsor, Dr. Sturtevant, Rev. W. A. Nichols, a veteran of ninety, and Dr. G. S. F. Savage bore witness to Dr. Park's power as a preacher and to the extraordinary effect of his eye. Very tender were the references made by Dr. Savage and Hon. E. W. Blatchford and others to Dr. Storrs. That he was for so long a time president of the American Board was counted as a special providence for which our churches cannot be too grateful. Mr. Blatchford spoke of an acquaintance with Dr. Storrs beginning forty-four years ago and of the intimacy which as vice president of the Board he enjoyed with its president. Tender references were also made to Dr. Behrends.

### University Convocation

The speaker this year was Rev. Dr. James G. K. McClure, president of Lake Forest University. President Harper reported gifts during the year aggregating \$700,000. He also said plans had been accepted and means provided for four new buildings on the campus and that he hoped that by another year there would be a building for a chapel, the library and a gymnasium. Among the teachers for the summer quarter from abroad are Dr. N. Butler of Colby University, Professor McGiffert of Union Seminary and Professor Riggs of Auburn Seminary. FRANKLIN.

## The Significance of Jonathan Edwards Today\*

His Permanent Contributions to Theological Thought and His Worth as a Teacher

BY REV. GEORGE A. GORDON, D. D.

In reading the Platonic Dialogues or the Divine Comedy, one is inevitably impressed with the masses of obsolete thought lying side by side with other masses full of living beauty and of permanent worth. It is as if the ancient castle were built into the mansion of today. In the case of Plato and of Dante the modern mind has long ago adjusted itself to this mixture of the useful and the useless. It is taken for granted that Plato as a whole, that Dante as a whole, is no longer credible; that the weeds of error press the living thought on every hand, that much must be disregarded on the way to what is precious and enduring. It would be the surest way to secure the dethronement of these kings in the realm of intellect to insist that they shall rule, not only in virtue of the exceeding brightness of the light that is in them, but also on account of the darkness in their works. Every thinker, every writer elected to permanent influence over mankind must die to live. The transient and perishable in him must be set aside, his false or imperfect interests must be disregarded, his failures in insight and in sympathy must be noted in order that through the precious residuum of wisdom and of power he may continue to civilize and bless the world. It is owing to this criticism of love that the works of Plato continue to be one of the great symbols of philosophy; it is because of this sane discrimination that today Dante sings his mystic unfathomable song to a vaster audience than at any previous time since his voice first broke upon Europe.

### THE NEED OF DISCRIMINATION

This sifting process must be applied to Edwards. As a whole, Edwards is incredible, impossible. He is nearly as much in the wrong as he is in the right. He carries his vast treasure in the earthen vessel of radical inconsistency and fundamental error. No single treatise of Edwards can today commend itself in its entirety to the free and informed mind. In his treatment of the Will, the Religious Affections, the Nature of Virtue, the History of Redemption, God's Final End in Creation, the scheme and process of salvation, the Christian church cannot follow him as a whole, and those who insist upon all or none do their best to make it none. Only wise criticism, large and generous interpretation, the careful winnowing of the chaff from the wheat, the clear discrimination of the precious and imperishable in Edwards from the worthless and deplorable can restore him to his legitimate pre-eminence among American theologians.

The purpose of this address is simply to emphasize the importance of the attitude of critical homage toward Edwards.

### OUR FIRST AMERICAN THINKER

There may be mentioned in passing certain incidental claims of Edwards upon our interest. His unique genius in American thought should not be overlooked. In metaphysical depth and range and

force he is first and there is no second to him. No American thinker can be named who impresses one with anything like the same magnitude or quality of mental power. Hopkins, the younger Edwards, Emmons and Taylor are workers in brass compared with this miner of gold. They are strong mechanics; he is an original thinker. In originality Bushnell is his equal and he is far more of an artist; but he is wanting in Edwards's compass and depth and strength. On account of this uniqueness in our history Edwards should not be neglected. And he is perhaps the only American intellect that deserves a place in the ranks of the world's great thinkers. We can be sure that he is among the kings; we cannot be sure that another name in our whole history is there.

### HIS LOFTY CHARACTER

Nor should the surpassing strength and beauty of his character be allowed to sink into a mere tradition. We are not so rich in lofty lives as to be able to ignore this passionate idealist who rose to an elevation so uncommon and commanding. He is, first of all, wholly sincere. "Thus many in their affectionate pangs," he writes, "have thought themselves willing to be damned eternally for the glory of God. Passing affections easily produce words, and words are cheap, and godliness is more easily feigned in words than in actions. Christian practice is a costly, laborious thing. The self-denial that is required of Christians and the narrowness of the way that leads to life do not consist in words but in practice. Hypocrites may much more easily be brought to talk like saints than to act like saints." No one can accuse Edwards of substituting appearance for reality or of preferring the cheap method of words to the costly way of duty and love. "Many hypocrites," he elsewhere says, "are like comets that appear for a little while with a mighty blaze, but they are very unsteady and irregular in their motion, and are therefore called wandering stars, and their blaze soon disappears, and they appear but once in a great while. But the true saints are like the fixed stars which, though they rise and set and are often clouded, yet are steadfast in their orb, and may truly be said to shine with a constant light." It is not too much to say that Edwards is one of these fixed stars, and that he "shines with a constant light."

### HIS CONFIDENCE IN REASON

Certain characteristics of Edwards's mind relate him closely to the needs of our time. His confidence in reason is very great, and it should attract men to him today when reasonableness is the ideal for so many believers. His confidence in metaphysical reasoning is magnificent, and it is wholly sound. In reply to the reproach that his reasoning is abstruse, he writes: "If the reasoning be good, it is as frivolous to inquire what science it is properly reduced to as what language it is delivered in, and for a man to go about to confute the arguments of

his opponent by telling him his arguments are metaphysical would be as weak as to tell him his arguments could not be substantial because they were written in French or in Latin. The question is not whether what is said be metaphysics, logic or mathematics, Latin, French, English or Mohawk, but whether the reasoning be good, the arguments truly conclusive." Wordsworth prays in his Ode to Duty, "The confidence of reason give." It is the prayer of the serious portion of the believing world today. Edwards is still one of the high priests through whose power the prayer may become availing.

### HIS AFFINITIES WITH MODERN THOUGHT

The fundamental character of his thinking is another point of contact between Edwards and our needs. There should be a new edition by a competent, philosophical scholar of the treatise on the Will. There is in this treatise an immense mass of truth and error; the great thinker is never wholly right, and he is seldom altogether wrong. The treatise is profound, acute and comprehensive; it might with profit be made the basis for a new and richer study of the subject, made possible by the accumulated insights of an illustrious succession of thinkers from Fichte to the teachers of philosophy today. The spiritual idealism of the Religious Affections puts Edwards into permanent sympathy with living Christianity. In this essay there are paragraphs of great literary excellence, pages that make one feel how rich the writer is in imaginative power. In the essay on The Nature of Virtue, which is intimately related to that on Religious Affections, we meet his ethical idealism.

Nothing is more remarkable in this work than the sentences toward the close of it, where the transformation of the natural into the ethical is recognized as the possible, and indeed the proper, life of man. "And as when natural affections have their operations mixed with the influence of virtuous benevolence, and are directed and determined thereby, they may be called virtues, so there may be a virtuous love of parents and children, and between other near relatives, a virtuous love of our town, or country, or nation. Yea, a virtuous love between the sexes, as there may be the influence of virtue mingled with instinct." Such words are indeed precious. They open up the world which belongs to man as man, the world in which love lifts the whole animal endowment to an ethical level, fills it with a new spirit and stamps it with a new character.

That Edwards should see that there is no necessary dualism between the natural man and the spiritual, that he should note the possible transformation of all animal instincts and interests under the power of moral reason is indeed noteworthy; and we should, for the honor of Edwards, press this insight to its fullest service. This incidental remark about the possible transfiguration of the in-

\*An address delivered at the unveiling of the Edwards tablet in Northampton, June 22.



stinctive side of human nature reappears in his final message to his wife, as in high and sacred consecration: "Give my kindest love to my dear wife, and tell her that the uncommon union which has subsisted so long between us has been of such a nature as, I trust, is spiritual, and therefore will continue forever." These remarks, by the way, may serve to recall the many subsidiary claims of Edwards upon the attention of the time.

#### HIS HIGH RANK AS A THEOLOGIAN

The great distinction of Edwards is as a theologian. The one supreme thing in him that insures his permanence as a teacher is his thought of God. What being was to Parmenides and Plato, what the one substance was to Spinoza, what the absolute was to Hegel, God was to Edwards. He is not a pantheist; he believes in the reality of finite life and in the permanent reality of the human spirit. But he belongs in the front rank of the great prophets of the Eternal; as much as any thinker he is a child of the Infinite.

The absoluteness of God is the heart of Edwards's thinking. It is this that makes him great, it is this that gives to him a high and an enduring fascination. And this absoluteness of God for which Edwards stands, more comprehensively and passionately, perhaps, than any other thinker in Christian history, assumes two forms. There is what Edwards might have called the natural absoluteness of God—he is infinite in wisdom and in power; he has infinitely more being than all finite things and creatures put together; he is of infinitely more consequence than the universe he has created. This quantitative or physical absoluteness of God is a constant note in the writings of Edwards.

But side by side with this quantitative or physical absoluteness of God there lies in still greater clearness his qualitative or moral absoluteness. He is infinite and wholly incomparable in righteousness, in love and in pity. His moral being is the glory of the universe, his love an infinite excess of beauty. The saints in their utmost ecstasy fall infinitely short of the full vision of the divine beatitude. High above all vision and all rapture is the eternal loveliness. There are no words, there are no thoughts, there are no feelings adequate to the moral sublimity of the Most High. Compared with the divine truth, righteousness, love and pity, there is in the universe, as it were, nothing but falsehood and wrong and selfishness and cruelty. So wholly transcendent is the moral excellence of God that it is as if in all worlds there were no excellence but his. This is the absoluteness of God for which Edwards stands, absoluteness of being and of excellence; this is the great conception in the interest of which he thought and lived and wrote.

#### HIS TREATISE ON THE WILL

The treatise on the Will is not a disinterested, psychological investigation giving rise to a disinterested philosophical generalization. That we should expect from a genuine thinker today. We should look for an unbiased study of mental facts and for an impartial interpretation of them. For this we look in vain in Edwards. There is, for his time, in this treatise a wonderful insight into psychological phenomena and there is educed

from this basis of fact a broad line of philosophical remark, but the purpose of the essay is something beyond that. The Arminian idea of the freedom of the will was an assertion of man at the expense of God. A self-determining will was nothing less than a limitation placed by the finite upon the Infinite. This Edwards could not endure. To break down this assertion of man at the expense of God, to remove this limitation placed by the finite upon the Infinite, to establish forever in sunlight clearness and certainty the absoluteness of God, Edwards wrote his great treatise.

It is not a purely psychological essay, it is not a strictly philosophical work, it is a tremendous polemic in behalf of Edwards's conception of God, in which both psychology and philosophy are used with gigantic vigor and passionate persistence. The same motive is apparent in the essay on God's Final End in Creation. It is written in the interest primarily of God and only secondarily of man. Edwards could not glorify his God without exhibiting him as the Redeemer and glorifier of man. Still man's good fortune in this essay is incidental. Edwards is intoxicated with his vision of God, and he leads forth nature and history, and as far as he can the universe as theaters for the display of the glory of God. Nowhere is the thought of Edwards in more danger than here. One feels how near the essay comes to being the consecration of Infinite egoism. Still there are not wanting saving clauses. And even the excess of the work only serves to emphasize what has been said, that it was written in the interest of the absoluteness of God.

#### HIS SUPREME INTEREST IN GOD

It is unnecessary to go through in detail other essays of Edwards. The statement that they were written, consciously or unconsciously, by one whose supreme interest was in an absolute God holds true of all of them. The essay on the Nature of Virtue and that on Religious Affections are enveloped in this consuming theistic interest. Predestination becomes a joy in the hands of Edwards because it serves his conception, or seems to serve it, so mightily. Everywhere with Edwards God is the first consideration. He is the one supreme interest, and in conflict with him there is for this thinker no other; in comparison with him there is hardly any other. In his most characteristic moods both of mind and heart one can hear the great Hebrew song:

Whom have I in heaven but thee,  
And there is none on earth that I desire beside thee.

#### HIS FUNDAMENTAL INCONSISTENCY

The second main source of interest in Edwards is that his theology discredits his anthropology, his idea of God, his conception of man, his views of Divine perfection, his scheme for human salvation. A particular scheme of salvation is a flat and fatal contradiction to the conception of the absoluteness of God's love. Both these ideas cannot remain permanently in the mind of the church. If the plan of salvation includes only a part of mankind, the God of absolute love must be surrendered; if the God of absolute love is at the head of the universe the plan of salvation inclusive only of a part of the race must be abandoned.

At this point the importance of Edwards for contemporary thought is of the highest. In him, as in no other great writer, a glorious theology is brought into contradiction with a doctrine of man which at its best is inadequate, and which at its worst is incredible. It would be interesting to trace the rise of Edwards's idea of man out of his idea of God. It could be shown that for the purposes of his doctrine of man Edwards's doctrine of God always undergoes degradation. It might be pointed out that in his idea of the natural or physical absoluteness of God, when this aspect of the divine Being is separated from his moral absoluteness, there is the open door for the degradation of the Edwardsean theology to the level of the Edwardsean anthropology. But this endeavor cannot be continued at this time. It is only justice to Edwards to hold him to his best thought of God; it is only justice to him to allow his thought of God to abolish his thought of man. It is but the discharge of a debt of gratitude to one of the greatest of men to allow his thought of God to create its own interpretation of human existence, to give it a chance to express its inherent logic in a new scheme of salvation.

#### HIS THEOLOGY DISCREDITS HIS ANTHROPOLOGY

We treat Edwards ill and not well when we set the same value upon his worst that we do upon his best. We injure a mighty character and embarrass an elemental spiritual force when we deny to Edwards's idea of the absoluteness of God full expression in the absoluteness of God's love for man. Homer is read today with greater zest than ever. Nothing could be sweeter or saner or more refreshing than his humanity as it appears in the *Odyssey*. Nothing could be much more revolting than his divinity. The gods of Homer have passed into mythology; his men and women still inherit the earth; they are permanent, living, heroic and beautiful realities. The reverse of this process has taken place with Edwards. Nothing could be sublimer than his conception of God at its best; nothing could be more incredible than the treatment to which he subjects the race under God. His theology is living, powerful; it is bound to become in the coming century a new and a profounder influence; his anthropology has become a mythology. His vision of absolute love abides as part of the permanent consolation of mankind; his dark and terrible inferno, like Dante's, is reduced to a symbol for a universe full of righteous love and hope as it works through woe the salvation of the sinner and the annihilation of his sin.

Edwards thus becomes the theologian of chief interest for our time. All the contradictions that work in the church today are in him forced into fierce antithesis. And in him, too, is the source and promise of deliverance. The questions which Edwards sets before the mind are these: Will you keep your sublime thought of God and give up your inhuman thought of man? Or will you keep your mean conception of man and degrade your high faith in God? The church is in the passionate struggle with these questions today over the whole land and in all denominations. The high thought about

God is fighting with the unworthy thought about man. If Edwards could speak, would he not say: "Keep my best faith in God and abandon my failures to understand man. Conform not my high divinity to my low humanity, but my low humanity to my high divinity. Put God on the side of the race that he has made, and let the race, whose friend is the Infinite, become, through its history and hope, a new witness for the reality of the absolute love."

Edwards is thus a providential disturber of our unhappy peace. He is the inspirer, in the name of his God, of a revolt against his scheme of salvation and his whole treatment of man. He is the great abettor of a new revolution in theology. He calls today for disciples with ability and courage sufficient to give consistent and complete expression to his vision of the Infinite. The stream of his power has been diverted too long into the impossible channels of a partialistic scheme of human salvation; it must issue as the river of God, full of water, and everything must live whithersoever that river cometh. When Congregationalists and Presbyterians shall match the theology of Edwards with the adequate doctrine about man, then freedom and power and peace will once more possess their churches.

#### HIS MESSAGE TO UNITARIANS

To Unitarians Edwards has a profound message. Long ago they revolted from his humanity; they have found the humanity which he failed to find. It is the great and enduring service of Unitarianism that it has recalled the churches of New England to the Christian view of man. But Unitarianism is uncertain in its theology, vague and ineffectual in its Christology. For the authentication of its humanity it needs the deep Christology of Edwards; for the final basis of its faith in man it needs Edwards's confidence in the absoluteness of God. Here and there, in Unitarianism, this faith in the absoluteness of God is held by run-aways from the Trinitarian fold; but for Unitarianism the problem is still the problem of God. What must he be in himself to account for humanity? What must he be in himself to satisfy the longings with which he has filled humanity? And what is the service of Jesus Christ between the Infinite and the humanity that cries out for the Infinite? Thus to the Trinitarian, struggling to retain a false doctrine of man, Edwards presents the fresh, creative power of his conception of the Absolute Love; and to the Unitarian, fighting to keep his magnificent faith in man, Edwards offers his great faith in the God and Father of Jesus Christ.

#### EDWARDS IN THE LETTER AND IN THE SPIRIT

The literal study of Edwards is disappointing and even discouraging; the logical and sympathetic study of him is rewarding and delightful. Because he is seldom wholly wrong and seldom altogether right he is hard reading. The truth in him is massive and precious, but it lies as gold lies in the rock. It must be delivered from encompassing error, set free, purified and brought to its full value through the fires of a happier experience. He is not a temple, he is a quarry. No free man of our time can

live in the system of Edwards; but the material in him for building purposes is abundant and much of it is of the highest quality.

Read literally we shall expect no light from Edwards, and we shall get none, in solving the Biblical problem of our generation, in making clear the identity of the reason and the Spirit of God in man, in working out our better view of human nature, in finding in humanity the supreme witness for God. Read sympathetically there is much in Edwards to help us even here. His idea of the spiritual use of the Bible places its essential value outside the scope of legitimate historical criticism, and makes it self-attesting. And this is the position to which we are coming. The Bible is full of great voices that search the soul, and that thus bear witness that they are from God. In the Bible there is one supreme voice, and no one can add to its authority or detract from it.

In Edwards the reason is the subject of the operation of the Spirit, and it is easy to see how the extension of the sphere of the Spirit would convert all the greater products of the natural reason into the fruits of the Holy Spirit. There is the Edwardian conception of the spiritual man, the new creation in Christ; clear it of its accidents, artificialities, its narrowness and it becomes the witness for God's original purpose in mankind to which the race is slowly lifted under the Christian discipline of history. There is the thought of the redeemed man as the revelation and realization of God. Nothing could be finer than the way in which Edwards traces this idea in his treatise on Grace, where redeemed man is lifted into the communion of the Father and the Son and the Holy Spirit, where the ineffable society of the Godhead is made to express and realize itself in redeemed human society. Make this conception as broad and full as it should be made, and then we shall find that Edwards is our mightiest leader in the interpretation of social man back into the social God. The literal, the pagan, the perishable in Edwards has had a history long drawn out and dismal. It is on the whole a forbidding tradition. The other side of this great man is receiving merited recognition, and the new theological impulse of the time is almost certain to push to the front the imperishable Edwards.

#### HIS PERMANENT INFLUENCE

Edwards seems to me to be a permanent name in the world. There is that in him which commands the attention of men. There is in him that which is the final pledge of permanence, the appeal to the imagination. To make this appeal it is not necessary that a writer should possess imagination. No great writer makes less use of imagination than Aristotle, yet there is no author in all history who makes a stronger appeal to that power. The intellectual magnitude and grandeur of the man constitutes his everlasting fascination. A large share of this magnitude and grandeur is possessed by Edwards. He appeals to imagination on account of his size. And besides he is one of the most imaginative of thinkers. He is an intense and a teeming idealist. His personal attitude toward the universe, his mood of devoutness and of strenuous aspiration puts a world of light and charm

into his productions. In his resolutions as a young Christian, in the glimpses that we get into the record of his spiritual life, as lover, as husband, as father, in his metaphysical polemic against the assertion of the human will at the expense of the divine will, in his profoundest thoughts upon the nature of virtue and true religion, and concerning the goal of history and the final end in creation, he is everywhere the colossal and flaming idealist.

#### HIS LIKENESS TO DANTE

His affinities with Dante are very great, greater, it seems to me, than to any other permanent name. He is like Dante in the story of his love, while unlike him in the fortune of that inspired passion. He is like the Florentine in the hardship and bitterness of his outward life, cast out into the wilderness as he was and finally driven from his own New England; and he is like him in the ineffable inward consolation and peace that made all trials seem trivial and time itself as a watch in the night. The Divine Comedy and the works of Edwards have, for substance of doctrine, for the workings of imagination and passion, the play of melting pity and fierce, consuming indignation, the architecture that builds the universe into the three worlds of hopeless woe, purgatorial pain and peace in the beatific vision, a profoundly significant relation. Minus the superlative artist the New England thinker and preacher is close of kin to the Florentine poet. And as Dante lives, in spite of the masses of obsolete thought that are in him, by the strength and nobleness of his imaginative appeal, Edwards will live, notwithstanding his error and imperfection, by the majesty of his appeal. His own words set forth the grounds of his permanence in the church.

"The church of God has not the sun to be her light by day; nor for brightness does the moon give light to her, but the Lord is her everlasting light, and her God her glory. The new Jerusalem has no need of the sun, nor the moon; for the Lamb is the light thereof. And the ministers of Christ are, as it were, the stars that encompass this glorious fountain of light to receive and reflect his beams, and to give light to the souls of men." This glorious fountain of light is behind Edwards, and in the mediation of it he is a fixed star, an abiding and a beneficent servant of man.

When the final estimate of Dr. Storrs's published writings shall have been made, we doubt if a higher niche on the shelves of abiding literature will be awarded to any volume than to his *Divine Origin of Christianity Indicated by Its Historical Effects*. The book embodies the lectures delivered nearly twenty years ago at Union Theological Seminary in New York and at the Lowell Institute, Boston. Dr. Storrs was then in the prime of his later maturity. He was elaborating a theme peculiarly congenial to him, and nowhere do the fruits of his wide study and reading find more scholarly expression. The conspicuous quality of the style of the book is its candor. Apparently the lecturer had particularly in mind the outsider, the honest doubter, and seeks to carry conviction with him not by dogmatic assertion, but by an appeal to the undisputed facts of history. Those who think that Dr. Storrs failed to grasp the critical and negative side of modern thought should read or reread this volume.



## In China

BY MARGARET E. SANGSTER

Forget them not, O Christ, who stand  
Thy vanguard in the distant land.

In flood, in flame, in dark, in dread,  
Sustain, we pray, each lifted head.

Be thou in every faithful breast,  
Be peace and happiness and rest.

Exalt them over every fear,  
In peril come thyself more near.

Let heaven above their pathway pour  
A radiance from its open door.

Turn thou the hostile weapons, Lord,  
Rebuke each wrathful alien horde.

Thine are the loved for whom we crave  
That thou wouldst keep them strong and brave.

Thine is the work they strive to do,  
Their foes so many, they so few;

Yet thou art with them, and thy Name  
Forever lives, is aye the same.

Thy conquering Name, O Lord, we pray,  
Quench not its light in blood today.

Be with thine own, thy loved, who stand  
Christ's vanguard in the storm-swept land.

## America's Day of Opportunity

BY LOUISE MANNING HODGKINS

Two great Americans, Jefferson and Seward, made utterly opposing prophecies with reference to the future of the republic—the first, that, save for trading posts, we should have no use for the country beyond the Mississippi; the other, that the Pacific Ocean, with its shores and islands, would finally become “the center of events.” Time is rapidly proving the later prophet right. Where but a few years ago the less known ocean, first “stared on” by “stout Cortez with eagle eye,” presented

Waters, on a starry night, beautiful and bare, she now shows a dozen passenger and freight lines plying her waves, and the American salutes his own flag after a seven days' journey from the Golden Gate.

In these modern days of well-ordered maritime life, old tales of adventure and piracy have relegated themselves to the shelf marked “tradition.” Out of the “new times” have grown “new manners,” particularly in lines of trade. America's opportunity has given her a Pacific commerce worth \$5,000,000,000 of exports, with the promise of much larger possibilities in the near future. As the idea of tropical lands as suitable for European colonization gains firmer hold of our Monroe doctrine loving people, the 5,000,000 of square miles taken up by Europeans in the last quarter-century will be considered but the beginning of the new distribution of races. It is the old rule of supply and demand. The Orientals ask for American machinery, the Occidentals for Oriental products, as tea, rice, hemp, indigo, matting, rattan, silks and porcelains, but the later exchange of places and ideas is inevitable. The reclamation of the great western plains of the United States, the Siberian steppes of Russia, the arid distances between north and south India, and the “Cape to Cairo” are all a part of the “age of thoroughfares,” whose rude beginning was made in Crusade days. The latter opened modern Europe; these utilize the whole planet.

As one studies modern conditions, it is interesting to note who has blazed the way. In the United States 100,000 Argonauts, often those who left their bones to “lie bleaching on the plain,” made the first uncertain trail across the desert to California, beginning in 1849 and never dreaming of the wheeled palaces, with their parlors, libraries, dining and sleeping rooms that today rest rather than weary the brain-exhausted occupant who takes a Northern, Union or Southern Pacific train for his temporary home of a week.

Livingstone finds Africa, and it is Livingstone's son who is the first to propose the famous railway now in process of construction. They that seek shall find has more than a spiritual basis of logical outcome, and today we are a world of seekers: lovers of wealth and pelf looking for fresh markets for their wares, explorers for new paths across continents or to distant poles, students for new formations and representations in the geologic or biologic world—till “this dim spot of care that men call earth” can be fancied, for busy movements, to present to an on-looker poised above the whirling planet an exaggerated anthill.

But greatest forces are the silent ones. The boat that carries in her hold the machinery bears on her deck the missionary; the train with its luggage van packed with American canned foods conveys in its passenger coaches the teachers of latest science and newest thought. Thus we have, within a twelvemonth, a Griffith John, boldly setting up a mission station in the long-closed province of Hunan, a Professor Ladd of Yale, giving lectures on psychology in Japan, and a Principal Fairbairn of Oxford discussing comparative religion in India's great capitals. The watching stars bend above the soaring earth to see observatories planted alike in the United States, north Japan, South America and South Africa; and thither astronomers, careless alike of peril and pelf, wend their ways to discover and reveal and to know the sweet influences of the starry spheres. The antiquarian and the scholar take from their hiding place the Sinaitic manuscripts, the tombs of Egypt give up their dead, and old buried cities, like Ilium, Bubastis, Pithom, are raised from centuries of sleep to retell the old story of Troy or Israel in Egypt.

What does it all go to show to him who, as he runneth with his fellows, would fain read the signs of the times? That whatever were the glories of a Golden Age in Greece, an Augustan Age in Rome, an Age of Chivalry in the mid-centuries, and “the spacious times of great Elizabeth,” that the Victorian Age, in scope of thought, in projection of ideas, in mastery of forces, far and away outshines all that have preceded.

The strangest feature of this dazzling, triumphant period is its vital lack. That such a time should be marked by a spirit of materialism, ambition and irreverence, where one would naturally expect to live in an atmosphere of adoring humility and wonder, is the perplexity of the thoughtful, the sorrow of the righteous, the despair of the spiritually-minded. Two thinking souls, communing on this theme, suggested these two relief measures.

The one remarked, “Our activity of

thought is all out of proportion to the use of the reflective powers; we must receive less and assimilate more.”

The other replied, “Man's poise depends on the habit of communion with God. It is almost a lost divine art.”

Is it possibly true that half of our advantage in the greatest age the world has seen is being lost because we are still what Wordsworth long ago named us,

Creatures moving about in worlds not realized?

Yokohama, Japan.

## Oberlin's Anti-Slavery and Anti-Liquor Record

BY MRS. FRANK A. BRECK

The beautiful town of Oberlin, O., is historic ground. It is more. It stands unique in history. From the days of its early settlement its name has been almost a synonym for righteousness, revivals, missionary enterprise, temperance and freedom.

The sturdy uprightness of those early times, which to a large extent still characterizes the people, is a marvel and a reproach to the look-out or you'll be cheated policy of these degenerate days. Then when farmers brought their produce to the village they tied their bags of potatoes, apples, etc., to the college fence, placing on their commodities the price mark and going about other business. When ready to return home they collected the emptied bags and always found the right amount of money within.

Oberlin represented the heart and soul of the anti-slavery movement at a time when to espouse the cause of the oppressed Negro meant scorn, ostracism and hatred. For a preacher or teacher to hail from Oberlin then was almost equivalent to certain rejection for a position elsewhere. Oberlin was for a time the only Northern and the only Western anti-slavery town in the United States.

In defiance of the Fugitive Slave Law, the population, almost to a man, threw open its doors for the shelter of refugees, and in all those days of slavery nearly every home contained from one to ten of them. Oberlin was the terminus of several “underground railways,” and slave hunters often sought for their “property” within her borders. But as search warrants had to be obtained at Elyria, several miles distant, opportunity was gained for “passing along” the fugitives bound for Canada and—freedom. They were occasionally caught by the officers, but word was always passed from one to another, and citizens and students, numbering sometimes several hundreds, pursued the slave-catchers, demanded and secured the slaves. It is quite remarkable that not a single slave who fled for protection to Oberlin was ever returned to slavery. No matter at what hour of the night the call for assistance came there were always plenty eager to pursue the oppressors and rescue the despairing fugitives.

Many were the ruses for detaining the slave-hunters or putting them on the wrong track to gain time for the fugitives to be transferred to a place of safety. Students would often engage the pursuing officers in conversation till far into the night, detaining them on some pretext or other till they would im-

patiently wonder "if these confounded Oberlin people don't ever sleep." Colored men painted white, veiled and otherwise dressed as ladies, would ride away to safety on horseback unsuspected, though in full view of their would-be captors.

White students or citizens, with their faces blacked for the occasion, would lead slave-catchers many a wild chase in the wrong direction through cornfields and woods and, when overtaken, would plunge into some stream and wash the black off, laughing heartily at the success of the joke on their pursuers.

Friends of the slave had to be continually on their guard against spies and traitors. One man, whom we may call Mr. Smith and who often gave shelter to escaping slaves, suspected a neighbor, Mr. White, of treachery and resolved to test him. "Mr. White," said he one day, when he happened not to have any slaves on his premises, "a couple of darkies came to my place last night, and I propose to defend them. Now if the officers come they will have to pass your place first, and I shall be much obliged if you will at least send me word if they are coming."

"All right," White replied, "I'll do so."

Smith received no warning, but the officers promptly came to his house that evening and demanded the slaves.

"I have no slaves in my house," he declared.

"Yes, you have, sir," was the response, "and you'd better fork 'em over at once."

He resolutely denied the accusation, and the men proceeded to search the house, but without finding any slaves.

Finally they said, "Didn't you tell Mr. White this morning that two darkies came to your place last night?"

He hung his head and did not deny the fact.

"Tell us where they are!" the men demanded.

"In—in the barn," was the faltering reply.

"Show them to us!" was the next command, and Smith led the way to the barn with his lantern.

"There they are, there are the darkies!" he explained, pointing to a couple of black lambs that had been born the previous night.

Of course there were arrests and fines and imprisonments for breaking the slave law, but the people were dominated by God's higher law of mercy for the oppressed, and they defied danger and punishment.

On one occasion, celebrated in history as the "Wellington Rescue," the famous "37"—twenty-one of whom were prominent citizens of Oberlin—were imprisoned for thus violating the law. During the three months of their captivity, they published an anti-slavery paper which had an immense sale and exerted a wide influence. Excursions were made from all parts of the country to visit the prisoners and they were talked about from one end of the land to the other, and even over the seas. At one time a delegation 400 strong from the Oberlin Sunday school, of which one of the prisoners was the beloved superintendent, visited him at the Cleveland jail, and the occasion was a touching and memorable one.

Oberlin was the home of Frances Wil-

lard in her early childhood, and a building erected there by her father is still standing. It is called Willard Hall. On the sad occasion of her funeral a wreath made from the hedge planted by her father fifty years ago was lovingly sent to be laid on the casket of one of the world's greatest woman benefactors.

In the more than threescore years of Oberlin's existence liquor selling has never been tolerated. Many have been the attempts to defy the people in this regard, but the citizens, aided by the college students, have ever been victorious. At one time a small building was erected for saloon purposes on the outskirts of the town, but the night before it was to be opened unknown hands transported it to the lake a few miles distant and sent it floating on the water. It was in Oberlin that the Anti-Saloon League had its origin in 1894. There are now organizations in many states.

## Pencilings

BY A PERIPATETIC

It is an awe-full as well as beautiful sight to see a group of eighty girls bid farewell to academic halls and go forth to life as it is in its more practical and work-a-day aspects. The actual is inspiring. The potentialities are subduing and provoke awe. It is good to hear the orator of the day rise above the platitudes and the glittering generalities of the conventional Commencement Day address and choose a life as noble and suggestive and a message as prophetic as John Ruskin's to serve as a text and a concrete illustration of what the life and message of all men and women of culture should be. It is delightful to see how the knowledge of generous gifts to the college, knowledge known to the trustees and faculty for some time, first illumines the minds of the students and then stirs their hearts; and if it be permissible to covet aught in this world it would seem to be this: the thrill of pleasure which must come to a donor who witnesses the demonstrations of delight and gratitude of an academic audience when it learns that "a long-felt want is about to be filled." Pleasant, too, is it to see an alumna, Wellesley's first president, receive a title or academic degree which has been earned and is deserved.

There is peculiar pleasure also in visiting for the first time an institution where one's dearest kinsfolk have been trained and in finding it radiant with a new glory externally, and yet so true and constant in ideals to the inner and deeper purposes of its founder and early teachers. These ideals, the everlasting hills round about, and a few of the older teachers abide. But otherwise it is a fair and most comely new creation one sees, risen Phoenix-like from the ashes and illustrating most aptly the line from Thomson,

From seeming evil still educing good.

It reveals, too, in a most striking and typical way, the product of that fine art of philanthropy which Americans have carried to a higher degree of perfection than the people of any other nation, that passion for endowing and equipping educational institutions from private funds, a passion that has its objective, economic as well as its subjective and spiritual value, and which bids fair to put us and keep us in the lead in the strife for the world's commerce and markets. Witness Mr. Chamberlain's recent plea to the men of wealth of Great Britain to be up and doing promptly in a display of like beneficence lest Great Britain fall hopelessly to the rear in competition with Germany and the United States. This particular institution, for instance, has had \$325,000 given to it during the past four years and about \$160,000 during the past year.

As one stands reverently by the grave of Mary Lyon—for obviously it is of Mt. Holyoke College that I am writing—and compares the cramped financial resources of the institution which she founded with its resources today, one can as fairly thus compute the development in wealth of New England and the nation as in any way I know of. But the goal is as distant now as then. New educational ideals, new methods, an ever-increasing demand make a call for an ever-increasing supply of funds. There are a hundred and more applications now in excess of the accommodations for next year. The splendid chapel in the elegant new Mary Lyon Hall already is inadequate to seat the Commencement week audiences. Next in order of construction at an expense of \$60,000 will be Dwight Hall, to serve as an art building, but ere long other dormitory family buildings and a great recitation hall will be needed, indeed are now. Growth begets growth. Success leads on to success. A splendid past, a splendid present are prophetic. Mary Lyon was not only a pioneer educator, but, as Dr. Hillis well said in his oration, a maker of states and statesmen. The new west, the Isles of the sea, South Africa and Spain already have felt the redeeming, transforming touch of her spiritual and intellectual offspring. And it would be strange if Spain's former possessions, now ours, should not come to know of her too through the graduates of Mt. Holyoke. Indeed we need not conjecture about this, for Mrs. Alice Gordon Gulick, by her presence and influence at the Harvard school for Cuban teachers this summer, will in a most providential way have an opportunity by her character and attainments to pass on the spiritual and intellectual standards of life for which her *alma mater* stands.

Friendly rivalry and not strife mark the relations of Mt. Holyoke College and Smith College each to the other. Smith honored itself as well as the recipient of the degree by conferring this year the degree of L. H. D. upon Mrs. Mead, president of Mt. Holyoke, who will remain at Mt. Holyoke until Jan. 1, 1901, and then transfer the keys of office to the new president-elect, Miss Woolley.

I understand that the under-graduates at Mt. Holyoke divide the preachers who go there into two classes, the "short prayer" and the "long prayer" men. No rare gifts in homiletical skill save the latter class from a certain degree of contempt. The college woman, like the college man, insists on verity and brevity in prayer, and wishes both God and herself to be credited by the clergyman with some little degree of knowledge, solicitude and imagination.

A new feature of Commencement week at Washburn College, Topeka, Kan., and one which will doubtless be made permanent, was the "alumni evening." The increasing number of graduates and their loyalty and co-operation mean much to the college. Twenty-seven graduates—the largest class in the history of the college—received their degrees from President Herriek. The Commencement address was delivered by Hon. William E. Stanley, governor of Kansas. It was an earnest plea, direct and forcible, for the culture of the heart and the conscience. Coming from a successful political leader, who is at the same time a Christian and a scholar, it made an excellent impression. The degree of D. D. was conferred upon Rev. Charles M. Sheldon, and he was also made a trustee. He has long been a tower of strength in many ways in the religious life of the institution. His latest story is dedicated to Washburn. The college has paid all its bills for the year and added a sum to its endowment. It is forced by its recent growth to add next year an instructor in Greek and in German and one in vocal music.



## The Home

### "Old Glory"

I have seen the glories of art and architecture and mountain and river; I have seen the sunset on Jungfrau and the full moon rise over Mount Blanc; but the fairest vision on which these eyes ever looked was the flag of my country in a foreign land. Beautiful as a flower to those who love it, terrible as a meteor to those who hate, it is the symbol of the power and glory and the honor of millions of Americans.—George F. Hoar.

Enchanted web! A picture in the air,  
Drifted to us from out the distance blue,  
From shadowy ancestors through whose brave  
care

We live in magic of a dream come true—  
With Covenanters' blue, as if were glassed  
In dewy flower-heart the stars that passed.  
O blood-veined blossom that can never blight!  
The Declaration, like a sacred rite,  
Is in each star and stripe declamatory,  
The Constitution thou shalt long recite,  
Our hallowed, eloquent, beloved "Old Glory!"

O symphony in red, white, blue! fanfare  
Of trumpet, roll of drum, forever new  
Reverberations of the Bell, that bear  
Its tones of LIBERTY the wide world through!  
In battle dreaded like a cyclone blast!  
Symbol of land and people unsurpassed,  
Thy brilliant day shall never have a night.  
On foreign shore no pomp so grand a sight,  
No face so friendly, naught consolatory  
Like glimpse of lofty spar with thee bedight,  
Our hallowed, eloquent, beloved "Old Glory!"

Thou art the one Flag; an embodied prayer,  
One, highest and most perfect to review;  
Without one, nothing; it is lineal, square,  
Has properties of all the numbers too,  
Cube, solid, square root, root of root; best-  
classified

As when o'er old centurion it blew—  
(Red is the trumpet's tone), it means to dare.  
God favored seven when creation grew:  
The seven planets; seven hues contrast;  
The seven metals; seven days; not last  
The seven tones of marvelous delight  
That lend the listening soul their wings for  
flight;

But why complete the happy category  
That gives thy thirteen stripes their charm  
and might,  
Our hallowed, eloquent, beloved "Old Glory!"

In thy dear colors, honored everywhere,  
The great and mystic ternion we view:  
Faith, Hope and Charity are numbered there,  
And the three nails the Crucifixion knew.  
Three are offended when one has trespassed,  
God and one's neighbor and one's self aghast;  
Christ's deity, and soul, and manhood's height;  
The Father, Son and Ghost may here unite.  
With texts like these, divinely monitory,  
What wonder that thou conquerest in fight,  
Our hallowed, eloquent, beloved "Old Glory!"

#### ENVOY

O blessed Flag! sign of our precious Past,  
Triumphant Present, and our Future vast,  
Beyond starred blue and bars of sunset bright  
Lead us to higher realm of Equal Right!  
Float on, in ever lovely allegory,  
Kin to the eagle, and the wind and light,  
Our hallowed, eloquent, beloved "Old Glory!"  
—Emma Frances Dawson.

### Not for Noise Alone

When a day is set apart for a great memory it seems a pity that it should come to be confused in the minds of our children with celebration by mere noise and glare. It is useless, of course, to attempt to turn the tide of popular custom, but it may be possible to associate with the noisy side of Independence Day some better thought of its real meaning. That it is the birthday of the nation is

for children the natural point of meeting between the ordinary customs of the time and its higher associations. Most families remember birthdays, and this is the birthday of the family which includes us all.

There is no lack of surface patriotism to be feared—most American children are enthusiastically, not to say fiercely, patriotic. But this sense of pride needs to be turned into a sense of duty, to be rescued from purely warlike tendencies and associations and directed into the less exciting ways of peace. It is certainly not a time for dry lectures upon the science of government, but opportunities are not likely to fail for the word or two which shall rescue the day from wholly frivolous use and plant a seed thought of personal and patriotic duty and devotion in quiet work. How this is to be done must depend upon the disposition and knowledge of the child and the tact and skill of the parent. The main thing is that the children should see that their elders are themselves thinking of the higher uses and lessons of the day. That in itself is enough to set the children thinking, for the child is always interested in the attitude of his parents toward the life he knows.

### A Sea-Turn

BY ISAAC OGDEN HANKIN

The clouds, toward evening, are drifting in from the sea. Looking eastward from the hurrying train, tongues of white mist appear among the trees, and where the sea horizon should have been is ghostly vacancy. Shut in by the gathering mist, the eye studies more closely all the nearer view—the many tinted upland meadows, patches of blue iris in the swamps; rough pastures where bush and tree make haste to grow, redeeming cleared land for the wilderness; broad drab and green of tidal flats deserted by the ebb, and the play of snowy mist caught in the branches of a seaside wood.

Salt smell of the marshes and ocean fog are in the village street, but the river is at full ebb, a tunnel in the track of mud that winds amid green marshes toward the bay. Stranded on its brown bed of mud are pleasure boats, each mast pointing at a different angle toward the sky. But the airs of the sea are flowing in, if tides are out, and the moisture of the atmosphere contradicts the dry redness of sunset over the pine-clad hills. "It is a sea-turn," my kind host said. "We hoped you might have had a pleasant day for your coming."

By evening the fog had drifted further in, and the moist air along the village street took up the odors from every field and garden, as a sponge drinks moisture from a basin. Now it was the honied sweetness of a basswood overhead, now the spice of a great bed of garden pinks or the dry fragrance of a field of new-mown hay. And yet there was no moisture under foot, no dew on the short grass. The dust stirred at a touch, and not a drop fell from the herbage along the narrow path as the foot brushed by. Yet the upper air was so full of moisture that every fiber on a rough coat drank it in, and the hand was wet that passed along a sleeve.

For once all other senses yielded to

the sense of smell. There was no sound, except of human words. There was no sight, except of house lamps glimmering large and dim through the thick atmosphere. But all the sights and sounds of June were hinted, one by one, in odor as we passed by wood and field and garden walking toward the long bridge and the sea, and it was as if the eye saw and the ear heard them in the foggy dusk.

So, with imagination all awake, we came to the end of the point and stood upon the bridge, listening to the song of the incoming tide. The world was as vague as if a dim hand closed it round; and yet, in the last of the long summer twilight, looking up, the sky was misty blue. Only the trodden road behind us and the long bridge stretching out over brown lapping water toward the sand dunes and the sea! A strange world, where both past and future were broken off and swallowed up by the impalpable insistence of the fog. What was, except for dimmest memories, seems gone forever. What is to come, except for these few steps that lead into the dark, is hidden. Only the sky looks down, untroubled by earth's mists, upon our care.

So all night long the stars shone above a mist-enveloped world. But with the rising of the sun the clouds that came from the ocean withdrew to the ocean—not all at once, but rolled together here and melting there, or lifted up into the sky until they seemed part of its softened blue. They hung caressingly among the pines that crown the point and over the hill that makes a landmark far at sea; but the waves were dancing and the grasses nodding in the sun and the empty river bed drank in the heat.

While men slept the daily miracle of the incoming and withdrawal of the tides had been wrought—that miracle of which men think so little but which means so much—type of the other unregarded miracles of life whose impulse comes from far, as the impulse of the tide comes from sky distances and ocean spaces and penetrates with cleansing and refreshment into every nook and cranny of the shore. May it not be that the work and sleep of man have some such impulse back of their mysterious ebb and flow? Strength comes, we know not how, in sleep after a day of sorrow. Heaven sent, the flood of hope creeps up again. We must be patient with ourselves in hours of ebb. Then is the time to keep to the main channels of duty, where in God's providence there is always depth enough, and to leave the byways of curiosity and even innocent desire for better days. Such was the wisdom of the friend who said that he was thankful for even these bare stretches of black tidal mud because they made the beauty of the flood so much more wonderful.

The morning light shows sad changes in this ancient seaport town, which long ago built ships and sailed them into all the seven seas. It is ebb tide now for all its industries; only the flood of summer residence begins to grow. The shipyards are gone, the warehouses have perished, the very wharves are skeletons of washed earth where only pleasure craft come up to take on passengers. The salt marsh has crept out toward the winding channel. Over its deep greens and browns and purples, cut by the winding stream

the long pine-clad point bounds the broad bay. In a salt pool a robin is taking a morning bath. Seaside sparrows and sharp-tailed finches fly in and out from marsh to hedge. A low grove of ocean-wizenened oaks and acacias fringes the shore. On a grassy point larks are walking and their cheery call breaks the silence. At the side of a rock grows a cluster of pimpernel, the poor man's weatherglass. The sea-turn will not bring rain, for the scarlet blossoms are already open, expectant of untroubled skies.

The light and breeze and tide come up together and the clouds melt into a brilliant summer day. From the decaying wharf we spread our sail and follow the winding stream in short tacks that bring us almost within touch of the marsh growth on either side as we turn. The tide is hurrying, dancing in, and the broad bay is glorious—filled from hill to dune and from town to town with leaping, shimmering waves that sing about the keel. Except for white clouds lingering in the sky, there is not a trace of the sea-turn that wrapped the night in mystery of fog.

### Susanne and Grandfather's Dollar

A FOURTH-OF-JULY STORY

BY FRANCES J. DELANO

Last Fourth of July Jim had taken the whole family, excepting grandfather and Susanne, to the city, so it was decided that this year these two should go, and Tom was to take them in the light wagon. Susanne had been anticipating the event for several weeks and had picked strawberries day after day in the hot sun that she might earn money enough to treat grandfather and Tom and herself to ice-cream. They were to take a lunch along with them—a bottle of cold coffee for grandfather, some bread and gingerbread and a whole apple pie. It was a sumptuous lunch, and Susanne felt a keen sympathy for those members of the family who were not to share it.

The night before the great day grandfather, after fumbling in his vest pocket, drew out a ragged dollar bill. "It's for tomorrow," he said in answer to Susanne's look of wonder.

"The whole of it!" exclaimed Susanne, her eyes growing very large.

"Yes," said grandfather, "I reckon we can get rid of it."

Susanne was a little anxious at first, fearing grandfather meant to buy ice cream and she would not be able to treat, but her mind was set at rest in that respect and she went to bed happy.

The next morning, on the way to the city, Susanne tried to help grandfather plan how to spend the dollar; but not being used to city attractions, Tom had to come to the rescue. He suggested ice cold ginger ale, peanuts, torpedoes, reserved seats at the balloon ascension, the circus, car rides.

"Grandfather can't eat peanuts," said Susanne, "and he doesn't like torpedoes." She thought if they could buy a seat when they went to see the balloon go up that would be just the thing, because grandfather would be tired.

"Is ice cold ginger ale good for old folks?" was the next anxious inquiry.

"Well, I guess!" exclaimed Tom, "and its good for young folks, too."

But it was evident that, as far as Susanne was concerned, grandfather's dollar was not to be spent on young folks. The circus was out of the question; Susanne and grandfather had agreed beforehand not to patronize the circus, because Susanne felt so sorry for the poor caged animals. "Grandfather feels just as bad, only he can keep from crying and I can't," said Susanne to Tom.

The first thing they did upon reaching the city, after they had put up the horse, was to find an ice cream saloon, because Susanne was anxious lest something might happen and she should lose her chance to treat. Refreshments over, the rest of the morning was spent in watching the parade. Promptly at twelve o'clock they found their way to City Hall Square and, sitting side by side on the steps, began their lunch. It was a beautiful, shady place for grandfather to rest in, and as Susanne watched the old man eating his bread and butter with evident relish her little heart was full of joy. A drinking place was at hand, also, with a tin cup, and the children could have all the water they wanted.

After lunch Tom suggested that he and Susanne go down the street to see a procession, while grandfather rested there in the shade.

"I want ye to take the dollar and buy ye five cents' worth of peanuts," said grandfather. "Susanne can keep care of the dollar while Tom looks out that the change is all right."

Susanne took the dollar very reluctantly and they started for the procession.

"I'm going to follow it a little ways," said Tom, after watching it a few moments. "You stand right here and I'll come back in a minute."

Tom's minutes were very long and Susanne, fearing grandfather might get tired, started to go back. She was so sure of the way that when she turned the last corner and didn't see the big building, with the white steps and grandfather leaning against them, she stopped short and stared, feeling strange indeed. Then she turned around and tried to go back; but she was frightened now and bewildered and, instead of going back the way she came, she wandered farther and farther. When she reached a deserted street she stopped and tried to think what to do. Just then three boys came out of an alleyway. They were talking loudly and pushing each other from side to side. Susanne's experience with boys had not always been pleasant and now she started to run as fast as she could. This pleased the boys, who were looking for excitement, so they called, "Stop, thief!" and started in quick pursuit. In a moment or two they had overtaken her.

"Hello, sissy, what's up?" they demanded.

"I'm not a thief," said Susanne. "I went to find grandfather and I lost him."

"Lost him, eh? What's that in your hand there?" they inquired, as they saw the end of grandfather's dollar sticking out of her tight little fist. Susanne plunged her hand in her pocket and held it there.

The boys looked at one another and one of them, giving the others a wink, took hold of the child's arm. "We can show

ye where your granddad is," he said, "you just come with us. Where'd you leave him?"

"On the steps," said Susanne, shrinking away from the boy's touch and fighting back the tears with all her might.

"O! that's all right, steps is easy to find, come on, this is a short cut," and they started through an alley.

Susanne followed them, although she did not by any means feel sure that they were taking her back to her grandfather. At length they stopped before a dilapidated building. "Come in," they said; "and we'll point out the steps where your granddad is from the window there." Susanne was frightened and bewildered, but she had followed the boys just as far as she thought best. So she turned her back on the deserted building. "No," she said, shaking her head decidedly, "I don't want to go in there."

The three boys closed round her.

"Give us that greenback," urged one, while the others glanced hurriedly around, "and we'll point out the steps from here."

Again Susanne shook her head. "It's grandfather's," she said, as if the matter was settled.

"That don't cut any ice," said the boys, "just pass it out and let's see it."

Susanne tightened her hold on the dollar and said nothing.

"Pass it out now, no fooling," they urged.

Getting no response, a boy took hold of her arm and tried to draw her hand out of her pocket. Susanne shook him off as if he had been a snake, then she stepped back and faced the three with flashing eyes. All her fear had left her.

"You won't get grandfather's dollar, never," she said, and she stamped her foot upon the sidewalk.

The boys glanced quickly up the street, and before Susanne knew exactly what they were about they had taken her by both arms and dragged her into the building. Susanne struggled and kicked and held on to the dollar with all her might. One boy put his hand over her mouth, another held her feet, while a third tried to get her hand out of her pocket.

In the midst of it all a fourth boy jumped through the window, collared the boy whose hand covered Susanne's mouth and threw him into a corner. Then he knocked the second boy senseless and began a hand to hand fight with the third. He fought well and finally pitched him headlong out of the window. Then he faced Susanne. "What's up?" was his brief question.

Susanne was too dazed to answer.

"I saw 'em getting you in here," exclaimed the boy, "and I been watching. By Joe! you're a spunky little piece, and I'm blest if I don't get you safe out of this."

Susanne brightened at once. "Will you take me back to grandfather?" she asked, eagerly. "He's waiting there for me, and he'll think I'm lost and get scared."

"O! I'll find him," said the big boy. "Come on," and the two hurried out of the building. "Now, where'd you leave him?" he asked.

Susanne told about the big building, all white, and the long steps, and how it was shady, and when she mentioned the drinking place with the tin cup the boy threw



up his cap. "It's City Hall Square," he said.

Susanne's heart began to beat joyously. "Can you find it?" she asked.

The big boy eyed her critically a moment. "Guess you're country, ain't ye?" he asked, contemptuously. "But I'll bet," he went on, "that ye don't find yer granddad. He'll be off looking for ye."

Susanne shook her head. "No, he won't," she said; "he'll stay there, 'cause he'd know I'd come back."

Susanne was right. When grandfather found that Susanne was lost he sat right still. "I'll stay here," he said to Tom, "and you go to the police station. Susanne's gritty when worse comes to worse, and she'll find her way back. If she didn't see me a-sitting here she'd be disappointed." So when Tom ran to notify the police grandfather sat still and tried to be patient, although he couldn't help thinking of many things that might happen to a little girl alone in a great city.

After some time he heard a glad voice shouting, "There he is, there he is!" and in a moment more Susanne was in grandfather's arms.

The big boy stood a little distance off and watched the proceedings with great satisfaction. "She's a brick, that little young-un is," he confided to some one standing near, and he was soon rehearsing Susanne's exploits to an admiring audience.

Later in the day grandfather and Tom and Susanne went to the balloon ascension. Tom, in a fit of contrition, had bought reserved seats for himself and Susanne, so the three sat side by side. It was a happy time for Susanne, with grandfather contentedly leaning back in his chair and she herself once more close beside him, her soft fingers gently smoothing the wrinkles on his poor old hand, and her eyes joyfully following the wonderful balloon as it sailed away in the blue air.

"O, my!" exclaimed Tom all at once, as his eyes dropped down for a moment. "Look at Susanne's hand; what's the matter with it?" Susanne lifted it, and grandfather saw the deep red marks on the inside where the blood had settled.

"It's cause I wouldn't let go grandfather's dollar," said Susanne, serenely.

Grandfather drew the little figure close to him and laid his withered cheek against Susanne's fresh young face. There was such a world of love and tenderness in the mute caress that the people sitting near remembered the beautiful picture long after they had forgotten the big balloon.

### On an Old Battleground

Valley and farmland meet the west,  
Purple and gold and green;  
Orchard and vineyard, song and rest,  
Where their old-world wars have been.

Over the gleaners lightly sings  
The lark to the falling sun,  
Over that grave of far-off things  
And old wars lost and won.

And over the hills where long ago  
Strange old-world warriors met,  
How sweet the purple vineyards grow,  
How well the fields forget.

—Arthur J. Stringer, in *Ansley's Magazine*.

### Helps to Health

The great risk of eating when over-fatigued cannot be too often emphasized.

A child should never be scolded while eating, nor should any abnormally exciting news be announced during or at the immediate end of a meal.

Dr. A. W. Bell, president of the American Congress of Tuberculosis, recommends an abundance of bacon and butter as preventives of consumption. These are mentioned as the most easily digested of fat foods. He adds that they also fortify the system against other diseases.

Those who use fans in public places should be cautioned not to wave them so vigorously as to chill the necks of their neighbors in front. The back of the neck is a sensitive spot, susceptible to draughts no matter how warm the temperature. A fan may be an instrument of torture to another.

A worker in the New York tenement district during the hot months found great refreshment and benefit in an abundance of hot tea twice a day. Although out in the blazing sun and very susceptible to a high temperature, she did not succumb to sunstroke or heat exhaustion and was free from any gastric or intestinal trouble.

One of the earliest and best of nature's medicines, says a writer in a London journal, is the familiar watercress. As a purifier of the blood it is better than drugs. This humble herb is appreciated by some city dwellers, who purchase it for garnishes and salads, but it is not to be had in country markets and in rural communities no one thinks of eating such a "weed."

The Boston Board of Health has notified physicians in that city that cases of consumption must be reported to the board and that disinfection of the premises will be performed after the removal or death of the patient. Every person who moves into a house or a flat or single room previously occupied is advised to make inquiries as to whether the previous occupant suffered from consumption.

A word of warning about soda fountains is not amiss at this season. It is well to know your soda fountain before indulging. Of ninety-two samples from fountains in New Haven, recently analyzed by the Board of Health, fifty-six contained glucose, salicylic acid or coal tar dyes as well as flavors made from chemicals instead of fruits. Bowel complaints and indigestion are frequently caused by adulterated syrups.

A common disease of the eye is granular eyelids, or inflammation of the mucous membrane, covering the eyeball and lids. We now know that the trouble is contagious and may be spread from one person to another. A child who suffers from it should have his own wash-basin, soap, towels, napkins and handkerchiefs. He should sleep alone and be prevented from coming into close contact with others until the discharge from the eyes ceases. Prompt treatment may prevent the disease from becoming chronic.

Dr. Myles Standish in a paper before the Physical Education Society on the care of school children's eyesight showed that the familiar tests applied for suspected defects in eyesight, like the reading of various sized letters, are not needed for the mass of school children. Only those who show symptoms of defective eyesight require examination by an expert. Mothers as well as teachers should know what these symptoms are—viz: Habitually holding the book too near the eyes, scowling when looking up and across the room, headaches, especially those in term time and not in vacation, twitchings of the face muscles and of the hands.

"For their sakes," said Jesus, in perhaps his greatest statement of his mission, "I sanctify myself." "For their sakes"—that is the end toward which the Christian life proceeds,

the end of generous service. "I sanctify myself"—that is the beginning from which the Christian life proceeds, the dynamic of personal consecration. The disciple of Jesus Christ sanctifies himself for others' sakes.—Prof. F. G. Peabody.

### The Little White Sun

The sky had a gray, gray face,  
The touch of the mist was chill,  
The earth was an eerie place  
For the wind moaned over the hill:  
But the brown earth laughed, and the sky turned blue,  
When the little white sun came peeping through.

The wet leaves saw it and smiled,  
The glad birds gave it a song—  
A cry from the heart, glee-wild,  
And the echoes laugh it along:  
And the wind and I went whistling too,  
When the little white sun came peeping through.

So welcome the chill of rain  
And the world in its dreary guise—  
To have it over again,  
That moment of sweet surprise,  
When the brown earth laughs, and the sky turns blue,  
As the little white sun comes peeping through.  
—Annie C. Huestis, in *Sunday School Times*.

## Mellin's Food

THE normal growth of a healthy infant is enormous; the average infant increases its weight seventy-five per cent in the first three months of life. To produce this increase the infant system demands sufficient and proper nourishment. Mellin's Food and fresh milk meets this demand; it contains the nutritive elements for the flesh, bones, muscles, and teeth; in fact, nourishes the whole system, and provides for the perfect and normal development of the child.

Mellin's Food babies are not over-fed and over-fat babies, but strong, healthy children, with firm flesh, strong limbs, and rosy cheeks, which are always the sure signs of perfect health. Mellin's Food will insure this condition if properly used, according to directions.

My baby, Wilbur Franklin Judd, has been brought up on Mellin's Food ever since he was one month old, and he is now thirteen months old. I still give him Mellin's Food. We tried other foods and cereals, every kind well recommended, but none seemed to agree with him. He was starving to death on our hands until we tried Mellin's Food, which seemed to agree with him splendidly. He is as healthy and good-natured a baby as one could wish for. I shall always have the highest praise for Mellin's Food.

Mrs. CLINTON L. JUDD

439 State St., Bridgeport, Conn.

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## The Conversation Corner

OUR broadside this week must be broad enough to admit various letters which have been patiently waiting their turn in that second right-hand drawer, with its two compartments for children and Old Folks—both of them full!

To begin with, I will read you a part of a girl's letter which ought to have been included in the Maine broadside last week.

*Dear Mr. Martin:* The answer to your question why my brothers have a sister and I don't is because I am the only girl in the family! . . . I went to two Christmas trees. One was at home and the other at a neighbor's house. It was trimmed up with strung popcorn and lighted with candles. My little Walter was very cunning; he had a nest of blocks given him, and after he had looked at them he put them back on the tree. He thought that he could not have them. I had a bag of nuts given to me, and a few days after I went after one and I only found the bag. I am eight years old.

Windham, Me.

ELLEN A.

What *did* become of that bag of nuts? Did a Maine moose find them, or a Maine chipmunk—or "little Walter"? What a contrast is this Christmas tree story to Mrs. C.'s account in last week's Corner of her riding several miles on horseback to a country store to get—a brass thimble!

*Dear Mr. Martin:* Last week was spring vacation and I spent it in Portland, Me. My father and I went in the electric from Portland to Cape Elizabeth and saw them float the *Californian* at high tide and tow her up the harbor. Every day I went up the Western Promenade to see Mount Washington. Near the Maine General Hospital is a granite post marked "True meridian, seventy degrees and sixteen minutes." I am ten years old, and the study I like best is geography. Last summer we were at Tamworth, N. H., and in the next house were two Corner boys from Worcester.

Melrose, Mass.

WILLIAM S.

O yes, I know those boys—Leroy's letter about Tamworth was in the Corner of Dec. 28. I have looked up in my "New England" geography and judge that 70-16 must be about right. You would all better look too. In these hot days it makes one happy to think of vacation ahead. I hope you Cornerers will all have a vacation somewhere, if only to take a few long electric car trips, or to "camp out" in the woods of your own town. Be out in the open air, climb a mountain, sail a lake or an ocean bay, learn something new, be happy and make somebody else happy—if you do the last, the other will come "all right," as you boys say! Please tell me beforehand where on the shore or among the hills you are to be, and I will look out for you! I have just had a letter from an older Cornerer in Illinois asking for some quiet, inexpensive place on the seashore for herself and her mother. If any of you know such a place do tell me. Of course I shall expect to hear from you about your experiences and discoveries, wherever you go—with pictorial illustrations, if you carry a kodak!

Now for an Alabama letter—you can see from the inclosure and the question that it was dated three months ago.

*Dear Mr. Martin:* Three years ago I wrote to you and received an answer with a Corner certificate. You thought I was a Green Mountain girl and so I am, for my native town was Sheldon, Vt. Wild flowers are blooming now, and I send some wild violets. Where was April Fool's Day originated and why does it come in April? Papa thinks you are

an old classmate of his, Dr. — of the Congregational Library. I want to know if this is true. Good by.  
Shelby, Ala.

LENA C.

Yes, it is true that the librarian is your father's classmate. I saw another of his classmates on the street a day or two ago. I suppose All Fools' Day, April 1, was in some ancient time a burlesque of All Saints' Day, November 1, but I have never seen any account of its origin. It might as well be at any other time, so far as I know—at least, it is very certain that people often make fools of themselves and of others during the rest of the year, as well as in April!

*Dear Mr. Martin:* I am Marjorie's brother John. I want to join the Corner. I understand that we can write anything to you that we want to, so I will tell you about the burglar that broke into our house. He came in at the back window, and came into the front part of the house and was getting things when papa woke up and chased him out. The police finally caught him and he is to have his trial soon. I hope that I can come to Boston some time and see you.

Lincoln, Neb.

JOHN S.

I hope that you can, too; inquire for me in the Library. I think that burglar made a fool of himself, even if it was not April, as do many others who pursue his plan of "getting things." Burglars are not the only thieves there are. "Thou shalt not steal," is a commandment for boys and girls to remember as they grow up, for it applies to many things in everyday life. The person that fails to give up his railroad ticket or to return what he has found or borrowed, or in business matters, however small, gets or keeps anything that does not really and truly belong to him breaks the commandment; be sure his foolery will find him out—the only way is to do always and exactly right!

I have a letter from Miss Palmer, a missionary teacher in the Micronesian Islands, now in this country, in regard to that Ponape primer, with the fifty-six birds (is that right?) as a frontispiece, which we had in the Corner of May 24.

*Dear Mr. Martin:* That Ponape primer was not prepared by me, but by Mr. Rand. I only read the proof when it was reprinted last winter. The first edition was, I think, printed at Mokil—a coral island—on a hand press, belonging to the mission. The children of four islands, Ponape, Ngatik [how is that pronounced, I wonder!], Pingelap, and Mokil will learn to read from it and will count the birds and admire the pictures. There are pigs and cats on all the islands, and cows on a few of the larger ones. To the new girls, coming into the school at Kusale, the cows are a great wonder, as are also Miss Wilson's two donkeys, especially Jack, when he lifts up his voice! Dolls are also known and loved in these islands. They arrive usually in company with other things equally unattainable at Rak, Ponape or Kusale, in a missionary box from Maine, Iowa or California, and appear mysteriously at Christmas time, on a tree decorated with strings of popcorn and pigeon berries. Ponape has been left since 1890 without a resident missionary, but is now to be reopened.

Cedar Rapids, Iowa.

A. A. P.

What a curious coincidence that the little Maine girl's pop-corn decorations on the Christmas tree should be repeated from the Maine box in the coral islands on the other side of the great globe! Miss Palmer seems to confirm what was said in the Corner—that the dolls came from

Christian lands, and hence had no name in the Ponape dialect. Soon after receiving this letter, I attended a very interesting lecture given by a lady, formerly a missionary in India, in which she personated a "high caste Hindoo woman," and one of the things described was that her children were induced to attend the hated Christian school by seeing the American dolls owned by Christian children. That same day a Madura missionary called and he said that although a heathen child sometimes had the semblance of a doll, it was only a stick with a rag tied round it—not a real American, Christian doll! So even your dolls, sent to the lands which sit in darkness, are a means of grace. By the way, did the Denver children ever hear from the sixty dolls they sent to Turkey, a picture of whom we had in the Corner—as it happens—just a year ago today?

*Mr. Martin*

### Corner Scrap-book

(For the Old Folks)

#### ANOTHER BOOK WANTED

*Mr. Martin:* Can you tell me where I can obtain "Songs and Hymns for Common Life," by Rev. Increase N. Tarbox, published about 1885? Mr. Tarbox was a cousin of my mother and I want very much a copy of the book. Where can I obtain notices of his death?

South Manchester, Ct.

C. F. H.

The book is in the Congregational Library, and was published by David Clapp & Son, Boston. I wrote that firm and was answered:

The book is practically out of print. A small edition only was printed for private circulation. If it is a matter of a single copy, possibly we might be able to get one.

Dr. Tarbox died May 3, 1888, and two appreciative articles about him appeared in *The Congregationalist*, May 10, evidently written by Dr. Dexter. The *Year-Book* for 1889 has a statistical sketch by Dr. Hazen.

#### OLD HYMNS WANTED

So many sweet, tender and helpful thoughts come in the Corner Scrap book that I am carried back more than threescore years, when at my mother's knee in my New England home I was taught some that have been given us again through this page. Does any one remember this?

Though I am young, a little one,  
If I can speak and go alone,  
Then I must learn to know the Lord,  
And learn to read his holy Word.

I have been a constant reader of *The Congregationalist* for nearly seventy years, forty-six of which have been in Illinois, and I read it still with unabated interest.

Mattoon, Ill.

E. W. J.

Here is another of the same kind inquired for:

Can any one tell me where to find the old hymn which my mother loved and used to repeat at the old Ipswich Academy in Mary Lyon's time? I only recall one verse:

'Tis well to have one day in seven  
In which to learn the way to heaven,  
Else we never should have thought  
About religion as we ought.

I thank Grace Duffield Goodwin for "The Child and the Hymn-book" [in June 7]. It seems to me that the so-called hymns of today take all the solemn meaning from religious exercises. We are anxious for the young people of the present time, whose mature lives will be without the prayerful and helpful sentiments of the old hymns.

Newburyport, Mass.

E. C. M.

*L. N. M.*



## Closet and Altar

*Righteousness exalteth a nation.*

Unless it is spiritualized, the national life is doomed to destruction. We can only remain a sound nation if we are sound at heart. But we can only be sound at heart as a nation if we are open to and affected by spiritual and religious influences.—*The London Spectator.*

God of our Fathers, thou who wast,  
Art, and shalt be when those eye-wise who  
flout

Thy secret presence shall be lost  
In the great light that dazzles them to doubt,  
We, sprung from loins of stalwart men  
Whose strength was in their trust  
That thou wouldst make thy dwelling in  
their dust

And walk with those a fellow-citizen  
Who build a city of the just—  
We, who believe life's bases rest  
Beyond the probe of chemist test,  
Still, like our fathers, feel thee near,  
Sure that, while lasts the immutable decree,  
The land to Human Nature dear  
Shall not be unbeloved of thee.

—Lowell.

This quiet work of creating character is the continuous contribution which the Church makes to the life of the nation.—*Bishop Creighton.*

The Christian patriot is more than a partisan or an enthusiast, he is a lover of the God of nations and a true member of the brotherhood of men. He serves his country truly because he brings to its service the controlled and quickened powers of a Christian man.—*J. O. R.*

We are living on the fruits of the fathers' faith and self-surrender. We dare not use up this capital, but must pass it on with increase to our sons.

O ye, who proudly boast

In your free veins the blood of sires like these,  
Look to their lineaments. Dread lest ye lose  
Their likeness in your sons. Should Mammon  
cling

Too close around your heart, or wealth beget  
That bloated luxury which eats the core  
From manly virtue, or the tempting world  
Make faint the Christian purpose in your soul,  
Turn ye to Plymouth Rock, and where they  
kneel

Kneel and renew the vow they breathed to God.

—Lydia H. Sigourney.

O Lord Jesus Christ, Pattern and Teacher of all mutual love and human brotherhood, so fill thy Church with the pure spirit of thy grace that it may show to men the pattern of thy thought in common life. In all social relations let pride and covetousness be cast out and selfishness restrained. May our judges decide in righteousness, our legislators deliberate in thy fear, our rulers execute the laws without respect of persons. Quicken the conscience of our citizens, that they may think and choose aright. In all business may honesty prevail. In all social meetings may the spirit of brotherhood control the thoughts of men. So purify our national life that more and more thy love may shine through it for the help of the world, and the problems of our dwelling together be solved by the guidance of thy Good Spirit. And to Thee be praise for all progress and pure attainment, ever more! Amen.

## Oberlin's End of the Century Reunion

*A Splendid Rally, June 22-27, of Graduates and Friends*

It is fifty years since Oberlin received her college charter, and it is fitting that the half-century of life should be celebrated by such a gathering of alumni and friends as has never but once before assembled in the history of the college. Most thorough preparations had been made in every way. Six passenger associations covering territory from the Atlantic to the Rockies granted reduced rates. All available apartments were engaged in advance. The auditoriums were decorated with national flags, class colors, Oberlin's crimson and gold, and flowers. Besides the audience rooms of the two churches and the chapel, which will seat from twelve to eighteen hundred each, a tent, 85 by 123 feet, was pitched on the campus, reminding old Oberlinites of President Finney's "holiness to the Lord" tent.

It was fitting and beautiful that ex-President Fairchild should be able to preside at the opening meeting, at which the exercises consisted of addresses of welcome and responses. President Barrows's welcome was gracious and Christian, Mrs. Johnston's dignified yet sprightly, and what Oberlin alumnus could make a happier response than Dr. Charles J. Ryder of New York city?

Nobody familiar with the history of Oberlin was surprised at morning prayer meetings beginning at eight o'clock each day of the reunion. The topics were: Thanksgiving for the Blessing of God on the Oberlin of the Nineteenth Century, led by Prof. W. B. Chamberlain of Chicago, experience and conference meeting led by Dr. F. S. Fitch of Buffalo, another experience meeting led by Prof. George T. Fairchild of Berea, Ky., prayer for the blessing of God on the Oberlin of today, led by Rev. W. W. Carter of Beloit, Wis., prayer for Oberlin in its relation to world evangelization in the twentieth century, led by Dr. J. R. Nichols of Marietta, O.

The historic side of the reunion was emphasized in the presentation of portraits and the gathering under the elm. The portrait of Prof. Henry Cowles was presented by his son, J. G. W. Cowles of Cleveland, and that of Pres. E. H. Fairchild by Prof. George T. Fairchild of Berea. The "historic elm" is the tree under which "Father" Shipperd and Deacon P. P. Stewart of cooking stove fame knelt in prayer, April 16, 1833, and rose resolved to plant the colony and build the college. It is still young, symmetrical and with no decaying branches. An iron fence has just been placed around it and a brass tablet upon it, and doubtless many generations of students will have their attention first called to Oberlin's unique history thereby. Under this tree Sunday afternoon Dr. W. E. Barton made one of his characteristic addresses.

Saturday evening there were fireworks and a procession, in which 500 students and alumni marched, carrying torchlights. Nor was the amusement side of college life overlooked in any way. There were alumni and "varsity" ball games, a concert by former Oberlin glee clubs, class reunions, literary society love feasts, receptions and suppers galore.

Oberlin's musical life—present and past—was represented by the giving of the oratorio of Elijah two evenings, the conservatory Commencement and an organ recital by Dr. S. N. Penfield, '58, of New York. Oberlin still has a right to her reputation of blending in a rare degree the cultivation of the musical and the spiritual. Though her choir meetings no longer kindle the emotions to such a degree that they are sometimes turned into prayer meetings, still her best musical training and talent are freely given to enrich religious worship, and her great annual musical events are the rendering of the Messiah and the Elijah.

Of course there could not be an Oberlin meeting of any note without a missionary feature, since more than 800 of her alumni

are engaged in world evangelization. Dr. Judson Smith of the American Board presided at this meeting, held in the tent Sunday evening, and there were brief addresses by many foreign missionaries.

The reunion of the theological alumni was marked by strong addresses by Rev. Smith Norton, Dr. Nehemiah Boynton and Professors H. C. King and Edward I. Bosworth. These two latter addresses showed clearly that Oberlin believes that the fundamental problem of theology today is the stating of all religious truth in the terms of personal relations. Neither could one listen without realizing that Oberlin believes thoroughly in the return to the historic Christ and recognizes the difference between experience and teaching based on acquaintance with the historic Christ and experience and teaching of the mystical order. If any other statement is needed of Oberlin's fundamental position in theology and philosophy today, we venture to suggest that it may be found in the belief that truth must come from the whole man to the whole man.

There was a great public patriotic meeting in the tent, presided over by Gen. J. D. Cox, with addresses by Prof. Henry Pratt Judson of Chicago University, Prof. Franklin H. Giddings of Columbia University and others, and there were at another session statesmanlike addresses on Oberlin in the twentieth century, by Rev. C. S. Mills of Cleveland, Judge Barber of Toledo and John Jay McKelvey of New York. Oberlin has never believed in cloistered culture. She has always spoken and acted for righteousness in public life and believed that the scholar has a mission to the state.

Mention at least must be made of the reception to Mrs. A. F. F. Johnston, the retiring dean of the woman's department, and the reception to all given in the tent by the president and faculty. The corner stone of the new Severance Chemical Laboratory costing \$60,000 had been laid May 31, but the breaking of ground for the new \$40,000 Warner Gymnasium for men with addresses from Dr. Warner and others was reserved for a reunion feature. The college classes attended in their various regalias.

Possibly this report of prayer and missionary meetings, athletics, music, theology and patriotism, processions, reunions and receptions may provoke an inquiry concerning the educational features proper. They formed the proper culmination. One whole forenoon and afternoon were given to the discussion of college problems in the twentieth century and other educational topics. The speakers were President Thwing of Western Reserve, President Thompson of Ohio State University, Dr. Albee H. Luce, the dean elect of the woman's department of Oberlin and representatives of the Universities of Yale, Harvard, Chicago, Pennsylvania and Michigan. It was through President Barrows's wide acquaintance that such an array of representative scholars could be induced to grace the occasion as is indicated by this list: Prof. J. H. Ropes of Harvard, Prof. Franklin H. Giddings of Columbia, Chancellor McCracken of New York University, Prof. C. M. Tyler of Cornell University, Supt. L. H. Jones of Cleveland, Prof. E. G. Bourne of Yale, President Rogers of Northwestern, President Sperry of Olivet, President Angell of Michigan. Besides these and other distinguished visitors already mentioned, there were present Governor Nash of Ohio, Hon. T. E. Burton of Cleveland and Emily Huntington Miller.

The Commencement exercises proper consisted of baccalaureate sermon in the tent by President Barrows, class day exercises at the First Church and the Commencement address by Prof. R. M. Wenley of the University of

Continued on page 954.

## Christ's Revelations of Himself\*

### II. The Giver of Life to the World

By REV. A. E. DUNNING

The refusal of Jesus to accept the people's choice of him as their leader at Bethsaida was the turning point in his ministry. It practically ended his popularity. It drove from him a large number of his disciples. It revealed him in a new light to those who remained true to him. Henceforth he was to become in their eyes, not the head of a nation, but the giver of a life to individuals who believed on him, a life that would transform the world. He strove to make his mission plain to the people, even to those who were about to turn away from him, but with little success. They learned only enough to be convinced that they did not want what he had to offer to them.

I think that this lesson is still the most difficult one to teach of all his sayings. Yet, so far as I apprehend it, it pervades all his thoughts. It appears in his acts and in all his counsels from his first words to the last. Its key word is life, and to it he gave the meaning which makes his gospel unique. "He that hath the Son," said John, "hath the life." "He that hath not the Son hath not the life." The chief points in this revelation of himself are these:

1. *Christ makes common needs subordinate.* These needs he calls, "what ye shall eat," "what ye shall drink," "what ye shall put on." They are the sum of things desired for the life that is transient only. The Gentiles, Christ said, make these things the supreme object of their pursuit. They are necessary. "Your Heavenly Father knoweth that ye have need of all these things." But to seek them first is to reverse the true aim of life.

Jesus is often called a socialist. If he had promised the multitude what they asked for and accepted their election he would have been a socialist. The popular desire then as now was to get something for nothing, to have food without working for it. It is not strange that hungry men seek to get justice from others who have more than they and are as selfish as they are. It is not strange that they look for leaders who, if placed in power, would distribute "these things" generously, looking out for others rather than themselves. But the desire which can be satisfied with "these things" leads men to views as destructive of popular liberty as they are fatal to true ambition. If these Jews could have found in Christ the leader they wanted, they would have been worse off than under Roman rule.

2. *Christ makes spiritual needs supreme.* "You have given us bread for one meal," the Jews said. "Moses gave our fathers manna for forty years. Can you do as much as he did?" Jesus told them that the manna came not from Moses but only through Moses from God. He told them that their fathers who had eaten it were dead, but that those who ate what he had to offer would never die. These Jews were facing the same temptations that he had faced in the wilderness when he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth

of God." It was as if he had said, "Let me be hungry, but let me not cut myself off from God." He taught that life has two parts, the transient and the eternal. In your life plans, which do you put first? "Is not the life more than the food, and the body than the raiment?" That is the question ever before us. How often it is answered as these disciples answered it, "This is a hard saying; who can hear it?"

3. *Christ imparts the divine life to believers.* "I came," he said, "that they may have life, and may have it abundantly." What is this life? Christ strove to make it plain to those who asked. He taught them that it meant learning of the Father, gaining a new spiritual vision, a new birth through the Holy Spirit into a new world—the kingdom of God. "Give us this bread," they said. And he replied, "I am the bread of life." "He that eateth my flesh and drinketh my blood abideth in me and I in him."

Is this hard to understand? "What must we do," said the Jews, "that we may work the works of God?" He answered, "Believe on him whom he hath sent." Believing on Christ is accepting his purposes, holding his confidence in the Father and his consciousness of the mission to give life to the world. He who feels toward God and men as Christ feels has secured the bread from heaven. He has the eternal life. At the Ecumenical Missionary Conference last April a procession of men and women appeared from many lands with the light in their faces that could not be mistaken by those who saw them. They had eaten the bread of life. They were giving the divine life to the world. It is the life which Christ revealed in himself. He satisfies. "He that cometh to me shall not hunger, and he that believeth on me shall never thirst."

Thousands are teaching today the lesson which disappointed disciples of Christ once called a hard saying, and are making it easy to understand. They know that Christ's words are spirit and life. They know that "it is the spirit that quickeneth; the flesh profiteth nothing." Can we not, will we not, so dwell in Christ and he in us that we shall not miss the divine gift of life in pursuing food and clothing? Can we not win some to receive eternal life?

Faith appropriating Christ and living like him secures it. And when the world shall so receive him the greatest miracle will be accomplished, of which the giving of the manna in the wilderness and of the bread by the lake side were types—the

giving to mankind of all that is needed to make every life perfect in him.

## Oberlin's End of the Century Reunion

(Continued from page 953.)

Michigan on The Valley of Decision. The degree of A. B. was conferred upon fifty candidates. Six received diplomas from the normal course in physical training and six from the conservatory of music. The scholarship in philosophy for the ensuing year was assigned to William Frederic Bohn of St. Louis.

That Oberlin is entering on a new era of usefulness which will be a development of all the best in her old life and an adjustment to present needs is believed by all her friends. The large and enthusiastic attendance of alumni and friends from such a wide territory will renew and enlarge acquaintance with her. The attendance the past year has been 1,250. Since President Barrows came two years ago \$300,000 has been added to the funds and \$1,000,000 is prayerfully asked for and confidently expected. E. O. M.

## The Church Prayer Meeting

Topic, July 1-7. Right and Wrong Love of Country. Ex. 19: 1-8; Isa. 60: 10-22; Matt. 21: 33-43.

How far ought love of country to rule us? To what should it be secondary? Does it ever justify evil-doing?

[For prayer meeting editorial see page 942.]

Missionary Topic: The Belated Peoples of America. Isa. 35: 1-10; Acts 10: 1-16.

[See editorial comment in issue of June 21.]

What's in a name? The following from *The Churchman*, apropos of the recent decision of the English archbishops that the reservation of the sacrament is unlawful, is significant: "A few resignations have followed the archiepiscopal decision, but none of great importance. The most significant is that of Father Redhead of St. Mary Magdalene's, Bradford, a man of great emotional power and devotion, but impulsive, as such men are apt to be."

## SOAP SWINDLERS.

### Reward for Information.

Swindlers peddling London Soap with Wells Soap and Perfumery Co., Boston, Mass., and Cleveland, Ohio, printed on the wrapper, but representing themselves to be agents of the Larkin Soap Co., have been heard from in Massachusetts. Information leading to their arrest will be liberally rewarded by Larkin Soap Co., Buffalo, N. Y., who are interested in exposing all swindlers in connection with Soap, and particularly because the swindlers named represent themselves as agents for the Larkin Soap Co. All who have been defrauded please write us particulars. We employ no traveling agents; all are swindlers who so represent themselves.

LARKIN SOAP CO.,  
Buffalo, N. Y.

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\* The Sunday School Lesson for July 8. Text, John 6: 22-71. International Lesson, Jesus the Bread of Life.



## Literature

### The Newest Theology

Clear thinking and frankness of speech are distinguishing characteristics of *A Critical History of the Evolution of Trinitarianism*,\* by Prof. L. L. Paine, of Bangor Theological Seminary. But his clearness is not always logical and his frankness at times borders upon audacity. He is a theological iconoclast. He also aims to do constructive work, although this is somewhat speculative. His volume will surprise and grieve many readers and will find its chief welcome among Unitarians and radicals. But the test to be applied to any such work is not Whom does it please, but How far is it true? To explain the operation of the doctrine of evolution in theology, especially in reference to the doctrine of the Trinity, and to establish and illustrate the supreme value of the historical method is his controlling purpose. Opening with a sketch of the Athanasian and Augustinian theories of the Trinity, he argues that New England Trinitarianism used to be polytheistic, or, more properly, tritheistic, but has become monistic and essentially pantheistic, and is reverting to Unitarianism. He claims that Emmons, Stuart, Bushnell, H. B. Smith and Shedd, for example, were Sabellians, teaching a trinity of distinctions in God and practically holding to three Gods in spite of their refusal to admit that they did. Drs. Lyman Abbott, A. H. Bradford and G. A. Gordon are more nearly Patripassians, losing sight of all distinctions between the Son and the Father and teaching the consubstantiality, or community of essence, of God and man. Their earnestness in opposing Unitarianism he thinks reveals their more or less acute consciousness of the vagueness of any real difference between their Trinitarianism and actual Unitarianism. He sums up history and indicates tendency as follows:

The trinitarian dogma has swung round the whole circle and returned to its initial starting point, and, further, its philosophical as well as historical evolution has already attained its logical terminus. When Sabellianism has become Patripassianism, and Patripassianism has been metamorphosed into philosophical monism, there remains but one more step to take, juggle with it as one may, and that step is ultimate pantheism [p. 174].

Of course it is impossible to deny that the nature of the divine Being, of his manifestations to mankind, and of the mutual relations of the Father, Son and Holy Spirit are profoundly mysterious. The ablest theological thinkers and teachers have only grasped them partially and often have been inconsistent and imperfect in attempting to explain them. But the question is not whether this or that man, or school of belief, can satisfactorily justify opinions held, but what those opinions are. To put it in the plainest way, have the teachings of the theologians named led Trinitarian Christians among us during the closing century to believe on the one hand in three Gods or on the other hand in one God accepted in any truly pantheistic sense? It is of no use to say that they may not be aware of the fact but that nevertheless they do believe either in three Gods or in a pantheistic deity. In point of fact they do not. The nature of the divine Being cannot be defined and explained with satisfactory completeness, and here, by the way, Professor Paine is as much at a loss as any of those whom he criticizes. But Trinitarian Christians do believe in one, and only one, God who somehow exists and manifests himself in a threefold manner, and that belief certainly has proved at the least, to use the familiar phrase of the new theology, a good working hypothesis. Professor Paine seems to be frankly a Unitarian.

With the end of his history of the evolution of Trinitarianism in his first five chapters his

avowed purpose is accomplished. But his interest in his general theme is too eager to allow him to pause, and he goes on to prophecy. Strictly speaking, his historical method has no application to the yet unrealized future, and for so keen a critic of speculation in contrast with solid fact to devote more than a hundred additional pages to a forecast of the new theology which he thinks is to prevail is surprising. He denies any purpose of attempting even to lay the foundations of the new theology, but we cannot understand what the balance of his volume is unless it be substantially an attempt to do precisely that. He seems disposed to justify himself by the plea that the new historical method already is giving evident and valuable results. These, he declares, are in line with the demands of the historical, religious and intellectual spirits respectively.

The new theology, he urges, is to use a new method, and he is quite right in distinguishing between the materials of theology and the ways in which they are dealt with. But he claims that the old theology will be of little use in the construction of the new, since it was based upon metaphysical assumptions unverifiable by science or history, and upon mythical or legendary unhistorical traditions. We should rather expect, upon his theory, to see the new grow out of the old by natural evolution. It is a surprise to find him all at once turning his back upon his own doctrine so sharply, and treating the new theology as chiefly, if not wholly, a fresh and original growth. This is inconsistent as well as excessively radical. The new theology, he believes, will be the outcome of the inductive method. It will not be Unitarian—it might be but for the associations of the name—still less will it be Trinitarian, but it should be called Theism or, better, Monotheism. It will deal with anthropology rather than theology. It will remove Jesus, who was the son of Joseph and Mary by ordinary birth, from the order of Absolute Deity, but still will exalt him to a place of moral eminence secure and supreme. Its doctrine of the Atonement will discard the sacrificial, propitiatory element—which was a crude, materialistic feature of the old theology—and will emphasize the life of Christ rather than his death.

This new theology, he thinks, will be just what is needed to counteract pantheism and materialism successfully and to restore public confidence in the value of Christianity, which he believes to be fast waning, in spite of the real and growing interest of mankind in spiritual things. But we are aware of nothing in the least new in these views of the Incarnation and the Atonement, and we know of no reason why they should prove any more successful in counteracting pantheism and materialism hereafter than they have proved hitherto. They have had opportunity already and have proved much less effectual than evangelical and trinitarian views. We have no space in which to consider the author's argument against the Johannine authorship of the fourth gospel, to which a long appendix is devoted. It is ingenious and acute, by far the ablest which we remember to have seen. But to us it does not appear exhaustive and conclusive.

The volume is keen, readable and at times brilliant, but also superficial. Some of its criticisms on positions and exponents of the old theology are just and effective, but, as a whole, we do not regard its presentation of the old theology as trustworthy. It is to some extent a man of straw whom the author has set up and overthrown. Moreover the author is occasionally illogical or inconsistent and sometimes extravagant. Evolution and the historical method have their proper place and value, and these have not usually received hitherto the attention which they merit. But study of his subject in a more judicial temper probably would have led the author to put a less unqualified faith in them, and also might have suggested to him the wisdom of a less oracular manner. His book has left upon our

mind the impression of a special plea for a particular set of opinions rather than that of a carefully controlled, balanced and impartial search for truth. And we should think any man holding his views would be asking himself seriously whether he can consistently retain a chair in such a theological seminary as Bangor.

### Reform in Our Politics

We like Prof. F. J. Goodnow's new book, *Politics and Administration*,\* because it does not propose too much. It is a well-considered, judicious, temperate study of government as it is and as it ought to be, chiefly in this country, and of how real and lasting advance towards better conditions may be effected. Without delaying upon its earlier, more general chapters, upon The Primary Functions of the State, The Function of Politics, The Function of Administration, etc., more than to remark that they will merit careful study, we pass to the more suggestive, constructive portion of the work.

The chapter on Popular Government is specially important. It points out the differences between popular rule in Great Britain and here, and shows that under the British system responsibility of government makes parties responsible, which is not true in the United States because of the different work which our party system has to do. Our system is not popular in the true sense. The development of the boss is analyzed discriminately and the facts that he cannot be gotten rid of and therefore must be controlled by making him responsible, and that this can be effected only by making the party responsible, are well set forth.

Ideal perfection is not to be expected but a political party can be given, and held accountable for, a much larger and more clearly defined responsibility than at present. There is need of more centralization of administration and political parties must receive a large degree of legal recognition. This will tend to render the boss responsible to the party, instead of its irresponsible master, and the party responsive to the popular will. The people ought to have power to veto propositions made by party leaders, to deprive them of their leadership, and to put other men in their places, and this would involve a more frequent use of the referendum.

It is interesting to note that Professor Goodnow sees plenty of evidence of a growing popular tendency to centralize administration and even to insist that parties shall no longer be considered voluntary organizations but political bodies, so far as concerns nominations, subject to public regulation. He also points encouragingly to the great reforms already brought to pass in England and reforms of conditions once quite as threatening as any which now embarrass us.

His book is sane and wholesome and his suggestions are practical and feasible. He puts more emphasis upon the necessity of working in and through political parties than some other writers, but makes out a strong case.

### In Normandy

In addition to promoting the health and pleasure of thousands, the welfare of trade and the improvement of the quality of public roads, the bicycle has created a considerable literature. Many volumes of high excellence have been written about cyclists or for their benefit. One such lies before us, *Highways and Byways in Normandy*,† by Percy Dearmer. The numerous illustrations are by Joseph Pennell, who himself has written more than once in the same vein.

Although avowedly for cyclists primarily, the volume does not make cycling very prominent. More or less is said about the roads and their quality, the inns, etc., but, although the cyclist will find it abundantly worth care-

\* Houghton, Mifflin & Co. \$2.00.

\* Macmillan Co. \$1.50. † Macmillan Co. \$2.00.

ful reading, it is too large to be carried about with him and is equally valuable for a driving or pedestrian tour, or even for the ordinary traveler by rail who visits the places mentioned.

It is written gracefully and graphically, *con amore* yet with restraint and good judgment. It describes many out-of-the-way routes of picturesque attractiveness. It leads one through twosome or more of interesting towns or villages, detaining him in each long enough to tell him something of its history, to point out the ancient houses or castles, the churches or abbeys or cathedrals, the monuments, choicest bits of landscape, etc., so that he may know at once what to see, how to reach it and how to study it to best advantage.

The writer knows enough of architecture and stained glass to render his comments and suggestions intelligent and entertaining. From all points of view he proves himself a pleasant and serviceable companion. His volume has large value as a guide-book and a work of reference while it also is an unusually agreeable narrative. The illustrations are fairly good, but by no means in Mr. Pennell's best manner. Yet they serve their purpose.

### The New Books

\* \* In some cases, books announced in this department will be reviewed editorially later.

#### RELIGION

**HOLY BIBLE: THE GOSPEL OF JESUS CHRIST THE SON OF GOD; ALSO THE OLD TESTAMENT.** Sunday School Supply Co. London.

The editor, Mr. J. K. Starley, has placed the New Testament before the Old. His reasons for the transposition when examined amount merely to this, that he prefers that order. The edition is neatly issued but in rather small, although clear, type.

**DAVID AND HIS FRIENDS.** By L. A. Banks, D.D. pp. 356. Funk & Wagnalls Co. \$1.50. Some more revival sermons in the characteristically simple, emotional vein of this preacher.

#### FICTION

**A SECOND COMING.** By Richard Marsh. pp. 306. John Lane. \$1.50.

Reverent and graphic but not quite a success. It represents Christ as coming to this world again and appearing in London. It makes him too much of a mere worker of miracles. It is best in its pictures of the incredulity of the public and of its excitement over his acts of healing. But its picture of Jesus is weak and unsatisfying, although that of a noble and holy man.

**THE ISLE OF THE WINDS.** By S. R. Crockett. pp. 446. Doubleday & McClure Co. \$1.50. Sensational, repulsive and even ghastly at times. Not without its better and brighter features, but at the best pitifully inferior to the author's early work, excepting that it illustrates equally well his power of dramatic narration.

**THE DREAD AND FEAR OF KINGS.** By J. B. Ellis. pp. 360. A. C. McClurg & Co. \$1.25. The corruptions and terrors of the reign of the Roman emperor Tiberius are portrayed with fidelity and distinctness in this spirited tale.

**PURSUIT OF CAMILLA.** By Clementina Black. pp. 282. J. B. Lippincott Co. \$1.00. Almost absurd in its plot but entertaining in substance and style. The supposed abduction of an English girl in Italy is described.

**OH, WHAT A PLAGUE IS LOVE!** By Katharine Tynan. pp. 151. A. C. McClurg & Co. 75 cents. A lively and amusing little story. One of those suited to entertain the traveler en route.

**THE KNIGHTS OF THE CROSS.** Vol. II. By Henryk Sienkiewicz. pp. 352. Little, Brown Co. \$1.00.

**A DREAM OF A THRONE.** By C. F. Embree. pp. 464. Little, Brown & Co. \$1.50.

#### BIOGRAPHY

**PAUSANIAS.** By J. G. Frazer. pp. 419. Macmillan Co. \$1.50.

A volume of sketches on various Greek persons or other themes, useful to the student and possessing considerable interest. They explain the allusions which one constantly meets in study or reading.

**STEPHEN DECATUR.** By C. T. Brady. pp. 137. Small, Maynard & Co. 75 cents.

A bright little number, by C. T. Brady, in the

Beacon Biographies. Author and theme are well matched.

**HISTORICAL MEMOIRS OF ALEXANDER I. AND THE COURT OF RUSSIA.** By the Comtesse de Choiseul-Gouffier. pp. 221. A. C. McClurg & Co. \$1.50.

#### EDUCATION

**AMERICA'S STORY FOR AMERICA'S CHILDREN.** No. 1. By Mars L. Pratt. pp. 132. The outlines of history simplified and illustrated.

**JULIUS CESAR.** By William Shakespeare. With notes, etc., by Rev. H. N. Hudson, LL.D. pp. 205. Ginn & Co. 40 cents.

In Standard English Classics Series.

**EIN KAMPF UM ROM.** By Felix Dahn. Edited by Prof. Carla Wenckebach. pp. 220. D. C. Heath & Co. 70 cents.

A useful text book.

**OUTLINES OF ECONOMICS.** By R. T. Ely, Ph.D. pp. 412. Macmillan Co. \$1.25.

A new edition of a familiar and excellent text-book.

#### MISCELLANEOUS

**OUR NATIVE TREES.** By Harriet L. Keeler. pp. 633. Charles Scribner's Sons. \$2.00.

The best volume on the trees of the Northern and Eastern part of the United States which we have seen. Learned but also simple and intelligible. In general matters and minor details alike it is an admirable reference and text-book. Illustrated lavishly and admirably.

**HOW TO KNOW THE WILD FLOWERS.** By Mrs. W. S. Dana. pp. 348. Charles Scribner's Sons. \$2.00.

This should be in every library beside the last mentioned volume. It is equally well done and valuable, and has passed through one or two editions already.

**NATURE'S CALENDAR.** By Ernest Ingersoll. pp. 270. Harper & Bros. \$1.50.

Contains an essay suggested by nature for each month, with space left for notes. Illustrations occur and suggestions of the animal and bird life of the successive seasons. A somewhat unusual and attractive nature-book.

**SPENCER AND SPENCERISM.** By Hector Macpherson. pp. 241. Doubleday, Page & Co. \$1.25.

A sketch of Mr. Herbert Spencer and his teachings intended to enable the general reader, having no time for extended philosophical or scientific study, to comprehend what Spencer's positions are. The book has Mr. Spencer's approval, although the author alone is responsible for what it states.

**HOW TO DO IT.** By Edward Everett Hale. pp. 397. Little, Brown & Co. \$1.50.

A handsome reissue of an early and sensible series of papers by Dr. Hale on practical ethics. Full of his characteristic wisdom and geniality.

**THE MAN WITH THE BRANDED HAND.** By F. E. Kittredge. Albion, N. Y.

A brief, graphic sketch of Capt. Jonathan Walker, hero of Whittier's poem, The Branded Hand, who was fined, imprisoned and brutally branded in Florida in 1844 for trying to free certain slaves. There also is an account of the monument at Rochester, N. Y., to Frederick Douglass.

**THE REPRESENTATIVE SIGNIFICANCE OF FORM.** By G. L. Raymond, L. H. D. pp. 514. G. P. Putnam's Sons. \$2.00.

**BEHIEVED BY THE BOXERS.** By E. O. Ashe, M.D. pp. 178. Doubleday, Page & Co. \$1.25.

### Notes

The *Studio* calls the late Frederick E. Church's Niagara "probably the most celebrated landscape ever painted in America."

An international congress on literary and artistic property is to be held in Paris, July 16-21. To promote the unification of copyright laws is a leading object.

The British Museum's bequest from the late Baron Ferdinand de Rothschild is of large pecuniary worth—its valuation for probate was \$1,600,000—and also is a very choice collection of *cinqcento* work. It is known as the Waddesdon Bequest, and each separate article of the 285 on the catalogue deserves careful study.

Not many will agree with him, and it is plain enough that the world in general does not, but it is interesting to note that Mr. H. M. Alden, long editor of *Harper's Magazine*, has declared that Miss Amelle Rives stands in the field of American fiction alone, without

precursor, successor or even kindred, an example of genius in its simplest terms and its most naive expression.

Mr. A. R. Spofford of the Congressional Library at Washington is author of a forthcoming volume for literary people which is described as "a guide and hand book for collectors, librarians, bibliomaniaer, and book people of every sort." Nobody else is better qualified to write such a work.

The present disturbances in China will increase very much the demand for Dr. Arthur H. Smith's two books, published by the Revell Co., Chinese Characteristics and Village Life in China. Dr. Smith's home in China is at Pang Chuang, in the very center of the riotous district. Each book has proved a decided success and the latter of the two is being translated into Chinese for issue by a Peking publisher.

### Latest News About the Missionaries

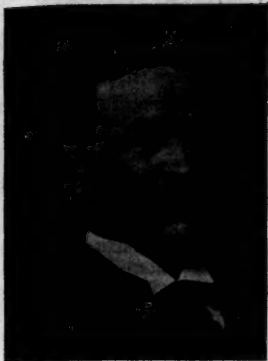
With the exception of the good news concerning the safety of Rev. G. H. Ewing, his wife and children of the station at Pao-ting-fu, who are known to be at Chefoo on the coast, the American Board officials, so far as direct news from the missionaries goes, are as ignorant of the state of affairs in China as they were seven days ago. The news from Mr. Ewing came in a cable from him to his father-in-law in Danvers. He left the mission station at Pao-ting-fu before the outbreak bound for the coast for reasons pertaining to the health of the family, and it is supposed that, reaching Tientsin, he found it so dangerous that he went on to Chefoo. His safety in no way assures the safety of others who were at Pao-ting-fu or Tientsin, in which latter city and in Peking there probably are many missionaries from the interior who are now imperiled along with the regular mission forces there.

No word of relief or let up in the tension has come to the officials of the Methodist or Presbyterian societies during the week. The dispatch purporting to tell of the safety of some of the Methodist missionaries in Tientsin was not genuine, according to Secretary Leonard. The Presbyterian Board very wisely has deferred the sailing of its large staff of new workers for Chinese missions who were to have started soon. The American Bible Society's agent in Tientsin, Mr. C. F. Gammon, writing to that society after a very recent tour through northwestern China, said that over the provinces of Chili and Shantung drilling of the Boxers was going on openly when he wrote; that the German seizures in Shantung province had roused the anger of the natives there against the foreigners; that the imperial troops were in sympathy with the Boxers and could not be relied upon to put them down (subsequent events have proved the truth of this); that the postal and telegraph systems in the hands of the empress dowager were instruments of evil, giving a unity to the anti-foreign movement which in the old days it could not have acquired so readily; that in south China there was less loyalty to the empress dowager than in the north; and that rebellion and partition by foreign powers was imminent.

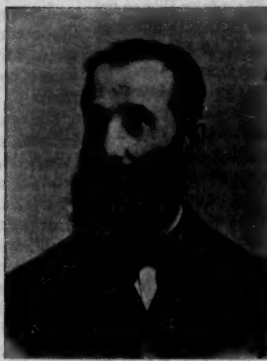
As we go to press, news comes from Chefoo, in a special dispatch to the *New York Journal*, from Rev. F. Brown, a Methodist missionary and presiding elder, who is acting as correspondent for that journal during the present crisis, that 148 refugees from Peking, Tientsin and outlying stations have arrived at Chefoo, most of them Congregational, Presbyterian and Methodist missionaries, with their wives, children, servants and *attachés*. The list he sends includes Messrs. Ament of Peking, Roberts of Kalgan and Charles Ewing and Miss Patterson of Tientsin and Mrs. Bessie Goodyear Ewing of the A. B. C. F. M. If this report be true, it will bring much relief to grieving, worrying officials and kinsfolk.



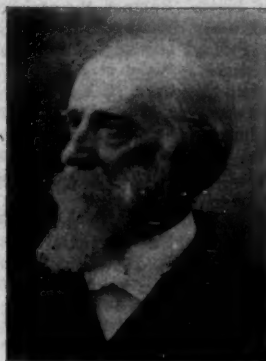
## Missionaries in Danger Districts in China



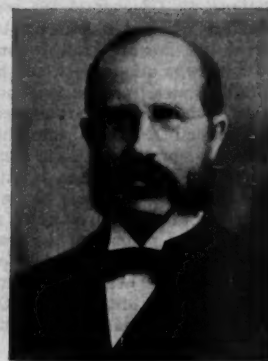
REV. WILLIAM S. AMEST.  
(Ozono, Mich.)  
Graduated at Oberlin 1873, sailed 1877,  
stationed at Peking since 1877.



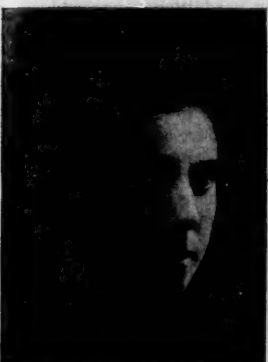
REV. ARTHUR H. SMITH.  
(Clifton, Ill.)  
Graduated from Beloit 1867, sailed 1872,  
located at Pang-chuang. Author of  
Chinese Characteristics.



REV. CHAUNCEY GOODRICH.  
(Hinsdale, Mass.)  
Graduated from Williams 1861, sailed  
1865, stationed at Tung-cho.



REV. JAMES H. ROBERTS.  
(Hartford, Ct.)  
Graduated from Yale 1875, sailed 1877,  
stationed at Kalgan. Mrs. Roberts  
now in this country.



MISS LUELLE MINER.  
(Reserve, Wis.)  
Studied at Oberlin, sailed 1887, stationed  
at Tung-cho.



MISS GRACE WYCKOFF.  
(Galesburg, Ill.)  
Graduated from Knox 1884, sailed 1887,  
stationed at Pang-chuang.



MISS GERTRUDE WYCKOFF.  
(Galesburg, Ill.)  
Graduated from Knox 1884, sailed 1887,  
stationed at Pang-chuang.



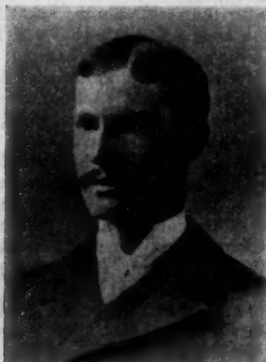
MISS FRANCES B. PATTERSON.  
(Chicago, Ill.)  
Graduated from Knox 1890, sailed 1898,  
stationed at Tientsin.



REV. MARK WILLIAMS.  
(New London, O.)  
Graduated from Lane Seminary 1861,  
sailed 1869, stationed at Kalgan.



REV. CHARLES E. EWING.  
(Danvers, Mass.)  
Graduated from Amherst 1890, sailed  
1893, stationed at Peking.



REV. S. HENRY EWING.  
(Danvers, Mass.)  
Graduated from Amherst 1890, sailed  
1893, stationed at Pao-tung-fu.



REV. HORACE T. PITKIN.  
(New Hartford, Ct.)  
Graduated from Yale 1892, sailed 1899,  
stationed at Pao-tung-fu.



REV. ELWOOD G. TEWESBURY.  
(Somerville, Mass.)  
Graduated from Harvard 1887, sailed  
1890, stationed at Tung-cho.



MRS. GRACE HOLDBROOK TEWESBURY.  
(Somerville, Mass.)  
Studied at Boston University and Hartford  
Seminary, sailed 1890, stationed at Tung-cho.



MRS. JAMES H. INGHAM.  
(Philadelphia, Pa.)  
Sailed 1887, stationed at Tung-cho.



MISS ABBIE G. CHAPIN.  
(Los Angeles, Cal.)  
Graduated from University of Southern  
California, sailed 1893, stationed at Tung-cho.

## In Honor of Jonathan Edwards

Rain and the need of recuperation from the fatigue of Commencement week at Smith College kept some Northampton folk away from the Edwards celebration last Friday evening who otherwise would have attended. But delegates from the neighboring churches—all of those which participated in the eventful council 150 years ago which dismissed Edwards—professors from Smith and Amherst Colleges, and Yale, Hartford and Pacific Seminars, and many of the pastors of the churches of the Connecticut Valley, together with a good number of the townsfolk, joined to make an audience which filled at least two-thirds of the spacious auditorium of the fine edifice of the historic First Church, where Jonathan Edwards was pastor from 1727 to 1750. Not a few descendants of the great divine were also present, among them ex-President Dwight of Yale, Rev. Maurice Dwight Edwards of St. Paul, Minn., and Mr. Charles Atwood Edwards of New York city, the oldest living great-grandson of Jonathan Edwards, whose privilege and honor it was to unveil the memorial tablet.

Rev. Henry T. Rose, D. D., pastor of the First Church, presided felicitously, dignity of manner and brevity and appositeness of word marking his conduct and speech. The pastor of the daughter church, the Edwards Church, named in honor of Jonathan Edwards, Rev. Peter McMillan, prayed, and the choir of the First Church rendered an anthem specially composed for the occasion by Prof. Benjamin C. Blodgett of Smith College, the theme being Rom. 11: 33-36. Ex-President Dwight of Yale pronounced the benediction. The pulpit was draped with laurel from the mountains, emblematical of Edwards's love of nature, and with elm boughs and leaves taken from the historic Edwards elm.

The formal transfer of the tablet to the assessors of the First Church was made by Prof. H. N. Gardiner of Smith College, the chairman of the committee which for the past three years has been charged with the responsibility of raising funds for the erection of the tablet, the selection of a sculptor and the arrangements for the memorial meeting. Professor Gardiner modestly refrained from any reference to his own special interest in the matter or his own zeal in arousing public interest, but it is well known that to him and to Miss Mary Jordan, also of Smith College, are chiefly due the erection of the tablet. Gifts of money for the use of the committee came from the townspeople of Northampton and from admirers of Edwards at home and abroad. About half of the total sum raised (\$2,000) came from the church and parish which 150 years ago sent Edwards adrift. Edwards's descendants and the Old South Church, Boston, also contributed generously, and of foreign donors Albert Spicer, M. F., and Mr. Alfred J. Shephard of London, well-known English Congregational laymen who were at the International Council in 1899, were among the most generous givers.

The report of the committee read and the formal transfer announced, Mr. Charles Atwood Edwards, a great-grandson (through the line of Jonathan Jr., Jonathan Walter and Walter), quietly stepped to the right side of the church, released the veil which had hitherto covered the tablet, and the audience saw, in all its simplicity and dignity, the splendid bronze bas-relief of Edwards the preacher which Mr. Herbert Adams has designed, with the assistance of Mr. Vincent Griffith in deciding upon the architectural features. A picture of this tablet we used on our cover page last week, but no picture can begin to convey the quality of the texture, tone and soul of the work. The most that it can do is to give the accurate outline viewed from a given point.

In selecting Mr. Adams the committee did well. His statue of Joseph Henry in the Con-

gregational Library, his memorial tablet to Bulfinch, the architect of the State House on Beacon Hill, recently placed in that remodeled structure, his memorial tablet to Prof. R. B. Welch at Auburn Theological Seminary, Auburn, N. Y., all had previously demonstrated his unusual skill in interpretation of character and a power of discernment, of diagnosing character and picturing it not often found in conjunction with such technical skill. To the Roman Bronze Company of New York, which cast the tablet by its new and secret (in part) process, much of the credit of the perfection of the work is due. The committee also announced that a great great-granddaughter of Rev. Eleazar Wheelock, Miss Sarah A. Hopkins, had given to the Forbes Library in Northampton as custodian a very interesting letter of Jonathan Edwards to Mr. Wheelock written in 1740, just before George Whitefield visited Northampton, in which letter Edwards referred to Whitefield's coming. The committee expressed the hope that other persons possessing letters and other memorabilia pertaining to Edwards would imitate Miss Hopkins's example. Northampton ought in time to have a good collection of Edwardsiana.

The zest the audience showed in listening for two hours to five speeches on Edwards showed that New Englanders have not lost their aforesaid power to sit long at the feet of thinkers grappling with solid themes. Prof. A. V. G. Allen of the Episcopal Divinity School in Cambridge, in his address on Edwards's Place in History, began to compare Edwards with Dante, and did it exhaustively and illuminatingly and at greater length than any who followed him. But by a singular coincidence Professor Smyth and Dr. Gordon also had been led to make comparisons between the same men, and the result was that when the third speaker struck his Dantean analogue the audience smiled, and he felt impelled to deny collusion.

Professor Allen holds that Edwards's deepest affinity was not with Calvin or St. Augustine but with the great Florentine poet. They both had the tendency to idealize the world, to transfigure in ideal vision the life of man. Each preceded and ushered in an age of humanism, each possessed the intellectual, poetic imagination. Each found highest inspiration for thought and act in the spiritual love of a pure woman. Edwards, like Dante, had his great tragedy of life. Each idealized life so much that common men about them could not understand them or live up to their ideal. Hence, Professor Allen says, it was the natural and by no means altogether wrong course for the Northampton church to have pursued when it sent forth Edwards, albeit a misunderstood and misjudged man. The catastrophe was well-nigh inevitable. Edwards was right, the church not wrong.

Prof. Egbert C. Smyth of Andover Theological Seminary, who has long studied Edwards and written much about him, and who is of the Edwards family, soberly, and yet with occasional flashes of fire showing warmth of conviction and eloquence, described the influence of Edwards on the Spiritual Life of New England, contending first that his personal example as a witness to the spiritual life in man and to its divine origin and attestation had profoundly influenced the New England churches. But he pointed out that Edwards was relentless in his endeavor to discriminate between a false or illusory and a genuine spiritual experience. He saw, he did not dream. Secondly, Edwards has exerted much influence on New England theology, homiletics and theoretic, making it strongly intellectual and ethical in its character. Giving the word "reason" as Edwards used it its broader and not restricted meaning, Edwards was a rationalist, ever pleading for the place of reason in religion. Thus he was a synthesist even more than an analyst in his high discourse

on spiritual themes; and the independence of New England theologians in their reliance upon truth and in their modes of presenting it so as to cultivate thought and increase intelligence must in some degree be credited to the example of Edwards. Edwards's watchword for the church of the next century would be, "Walk in the Spirit and bear the fruits of the Spirit."

Messages of congratulation from Yale and Princeton Universities, with which as young struggling colleges Edwards had intimate relations, were then delivered by Prof. George P. Fisher of Yale Divinity School and Prof. Alexander T. Ormond of Princeton. Professor Fisher did not hesitate to name Edwards as "unquestionably the most illustrious divine among the graduates of Yale," where he both studied and afterward taught. In New Haven he found his angelic wife. To Yale in later years came his descendants, Timothy Dwight, first and second, and Theodore Woolsey, who for sixty years presided over the destinies of Yale and proved the virility of the Edwardsean stock. Professor Fisher ranks Edwards as a theological genius of the first order, who in addition was an eminently holy man, in whose soul and writings were mixed "the rigor of Calvin and the sweetness of St. Francis." Professor Ormond showed how much Edwards had to do with Princeton even before he went to it as president, and that therefore the effect he had upon Princeton's ideals is not to be measured by the brief term of his presidency. Princeton, he says, in a way considers herself Edwards's residuary legatee, and the most loyal defender of his belief and fame.

Elsewhere in this issue we publish in full the address of Dr. George A. Gordon, which completed the services of the evening. No one but a man with his vigor of body, robustness of mind and spirit of veracity could have taken the audience at 9:30 and gripped it as he did for a half-hour.

G. P. M.

## Biographical

REV. JOHN M. DUTTON

Seldom does a more sudden death occur than that of Mr. Dutton, pastor of the Congregational church in Newport, Vt., on June 17. Only the week before the Vermont Convention had met in that place, and, though Mr. Dutton was not able to voice the official welcome, he was seen at some of the sessions, and a number of the delegates were glad to call upon him in his home and to find him free from pain and hopeful of recovery. Up to last January he had no intimation of disease at work in his system, being one of the most robust of men. About that time the first signs of Bright's Disease appeared, and he went to the hospital in Hanover, N. H., in February for treatment. A few weeks later he went to St. Petersburg, Fla., a small place on Tampa Bay, returning on the last day of May to Newport considerably improved, but unable to resume full pastoral duties. He had, however, preached several times since his return and assisted in the service on the very Sunday of his death, announcing his expectation of preaching on the following Sunday. In the afternoon he went upstairs to rest, but after a short time his son, a Dartmouth College student, found him in an unconscious condition, and he speedily passed away.

Mr. Dutton was born in Craftsbury, Vt., April 14, 1847, graduated from Dartmouth in 1873 and from Yale Divinity School in 1876. His first regular pastorate was at Lebanon, N. H., for nine years, his second at Somersworth, N. H., for eight years, whence he went to Newtonville, Mass., remaining there seven years. His persistency and energy contributed much to the building of the handsome church edifice there. A little over a year ago he was installed at Newport and during his comparative short stay had won a position of influence in the community. The funeral, June 19, was conducted by Rev. E. M. Chapman, Rev. C. H. Merrill and Rev. C. R. Flanders. The burial was in Lebanon, N. H.

Kansas Congregationalists have chosen a fortunate year to assume self-support. Her wheat crop is immense and will bring a high price, while the Dakotas are suffering severely from drought.

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## Connecticut Movements and Gatherings

Consulting State Editors: Rev. Messrs. Lewellyn Pratt, D. D., Norwich; J. W. Cooper, D. D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury

### The Established Church

If a five-mile circle were drawn around each of the 326 Congregational churches in Connecticut there would be no spaces left uninclosed. No Congregational pastor in the state has a parish compelling him to go more than five miles from his church, except as he crosses over the five-mile limit from some other church. A four-mile circle would cover individual fields in the bulk of the state. Yet we are told, and truly, of unchurched people and unvisited districts. That there is likely to be too much house-to-house visitation with the loving message of life and hope no one believes, but that it is possible for the state to be systematically visited by the force already in the field seems self-evident. This statement may seem too sweeping. That it has its limitations is conceded. The problems of comity are remembered; the difficulties of congested centers complicate; foreign populations hinder; old prejudices block progress. But if for the last ten years every Congregational pastor in the state—particularly in the smaller parishes, and it is these which are chiefly in mind—had systematically reached every family within his own five-mile circuit, can any one doubt for a moment that many a group of families now reckoned as unchurched would have had the gospel preached unto them in its redeeming power?

It would be easy to name pastors who have felt this responsibility. If more had felt it there would not be 115 churches which during a twelvemonth added no name on confession. It is pleasant to add that there are cheering signs for a better record during this new year of grace.

### The Annual State Ministerial Gathering

A gracious and fraternal welcome from Pastor Twichell greeted the members of the state association in Asylum Hill Church, Hartford, last week. He referred in tender words to the depletion of the ranks of the ministry in the loss of Dr. Lamson and Dr. Walker and supplemented his remarks with extracts from a letter by the venerable Dr. A. S. Chesebrough, now living in retirement at East Hartford, giving reminiscences of Horace Bushnell.

The association was called to order by Rev. Sherrod Soule. The office of moderator in Connecticut is held by the program committee as one deserving of special recognition. In his address upon retiring from that position Mr. Soule presented a carefully written paper upon Reasonable Religious Authority. He noted the characteristics of present day thinking and the tenacious hold upon individual opinion, but marked how seldom men clash intellectually. Authority has been too official. The law of life and reason must guide us. The Bible is authority so far as reason responds to it. Reason regards contents as it has regarded the canon and revision. This authority must itself be dependent upon the Spirit. Following this address the newly-elected moderator, Rev. W. H. Holman, took the chair.

The latest plans for creating deeper interest in missionary work were brought vigorously to the fore by President Capen and Mr. Wish-

ard, who discussed The Forward Movement and Better Organization. Rev. J. W. Bixler presented the possible contributions of the home to the church. The church belongs to the child and he should be trained to appreciate its influences, and the value of the Bible and of the Sabbath. Religion should be domesticated. What the church can do for the home was shown by Rev. N. M. Calhoun along the line of creating an atmosphere for family life, raising the standard for marriage, and teaching the value of infant baptism. He would not substitute the church for the home but would supplement home instruction with systematic church training. Creedal tests should be removed and discipleship emphasized.

An authority on pastoral instruction, Rev. W. J. Mutch, cautioned against the danger of mistaking memorizing for real knowledge, and the substitution of intellectual training for spiritual experience. An interesting discussion followed in which President Woodworth of Tougaloo University and many pastors voiced their interest in the topic.

Evidently the second Sunday service is a matter of concern to the pastors of Connecticut, as in other states, and the escape from unfruitful methods of conducting it was clearly set forth by Rev. E. C. Fellowes.

#### FELLOWSHIP AND BUSINESS

A marked feature of this annual gathering for some years has been the social hour between sessions on Tuesday afternoon. The ladies of the Asylum Hill Church were lavish in their hospitality, violin solos were enjoyed and fraternal greetings exchanged. Toastmaster Twichell conferred a favor upon all by the ecumenical cast given to the speeches. Besides several well-known members of the association, he introduced Bishop Brewster of the Episcopal Church and Rev. Dr. G. M. Stone, a neighboring Baptist, both of whom spoke graciously and appropriately words.

The business of the association is proverbially alight and readily transacted. A committee was appointed upon appropriate observance of the Bushnell centenary in 1902, to report at the next session, which will meet with Plymouth Church, New Haven.

W. P. L.

### Ministerial Movements in Fairfield County

Notable changes have taken place in the pastorates of Fairfield County within a few months. Joseph H. Selden of Elgin, Ill., takes the place of the late William M. Barrows at Greenwich, Second. Matthew Patten left Greenwich, Pilgrim, for Stanwich, from which Gilbert A. Shaw went to Brooklyn. Samuel Scoville resigned at Stamford, where William J. Long has been ordained and installed. Samuel J. Austin died after a long pastorate at Darien and Herbert S. Brown is in his place. Thomas K. Noble has been made pastor emeritus at Norwalk and George D. Egbert comes over from the Presbyterians to take the lead of this strong parish. Oscar Lindgren, after excellent work with the Swedish church in Bridgeport, has gone to Boston and J. H. Hendrickson takes his place. Joel S. Ives of Stratford has assumed the secretaryship of the Missionary Society of Connecticut.

After stormy times at Weston, Benjamin F. Root is leading the people by "still waters." John W. Ballantine has left the Ridgefield church. Edward S. Sanborn left Ridgebury for Georgetown and is succeeded by William E. Todd. Brockton, Mass., called Albert F. Pierce from Danbury, First, which welcomed George E. Soper of St. Paul. William O. Berkmann of New Fairfield has gone to Orient, N. Y., and Calvin B. McLean goes to

New Fairfield. The county is glad to report that Otis W. Barker is still in Newtown. Monroe dismissed Adam R. Lutz to Bethlehem and, after a short service from John E. Herman, now has Carl Stackman. Andrew J. Park left Huntington and Lycurgus E. Pangburn takes up the work. And the present month records the dismissal of William F. White from a ten years' successful pastorate in Trumbull. The two longest in service are Henry L. Slack of Bethel, who has ministered seventeen years in Fairfield East, and William H. Holman of Southport, who has served twenty two years in Fairfield West. J. S. I.

### Where an Endowment Helps

That an endowment may be of great service to a hill town church and at the same time not chill the spirit of generosity among the people has been proved in the old parish of Thompson, from which Rev. G. H. Cummings has just been dismissed. When he began work there 12 years ago there was a fund of over \$6,000 and the 100 resident members had given during the preceding year to the missionary societies about \$275. Mr. Cummings addressed himself to the task of increasing the number of regular givers by means of offertory calendars and similar devices and in each of the three succeeding years there was a gain of \$200. At no time since have the yearly benevolences fallen below \$600. One year it was \$1,200 and last year \$719. Meantime several large givers have died. The fund has shrunk, and while running expenses have been met with increasing difficulty there has been no diminution of the spirit of willingness and self sacrifice. Through the church paper, the *Monthly Record*, now in its fifth year, with a circulation of 500 among the people of the town, former citizens and summer residents, the influence of the church has been widely felt. A singular fact relating to the pastorate is that Mr. Cummings's dismissing council was the third in the last hundred years. Four of its former pastors died in the harness. One good result of the fund has been that the church has thus been enabled to make its pews free and to live with its pastors on terms of mutual satisfaction.

### A Fruitful Pastorate Closed

The Fairfield East Consociation was called upon June 12 to bring to a close a pastorate which has not only been ten years in length but exceptionally fruitful and harmonious. All the efforts of church and council proved unavailing to keep Rev. W. F. White at Trumbull, where he was ordained soon after graduating from Hartford Seminary. During this pastorate a Y. P. S. C. E. and Junior Endeavor Society have been organized, a Chautauque Circle has graduated a large class, seventy-two members have been added to the church, a handsome house of worship has been erected to take the place of the one destroyed by fire, and \$3,000 have been given for benevolence. In addition, for five years Mr. White has ministered to Bethany Mission in Bridgeport and has developed that new and growing field. He will summer at Rensselaerville, N. Y., his father's home in the Catskills. H.

### The Ten Largest Churches

JAN. 1, 1900

Waterbury, Second,	Rev. J. G. Davenport,	1,028
New Britain, South,	Rev. J. W. Cooper,	1,006
Hartford, Fourth,	Rev. H. H. Kelsey,	929
Meriden, First,	Rev. Asher Anderson,	882
New Haven, Dwight Place,	Rev. W. W. Leete,	833
Hartford, Asylum Hill,	Rev. J. H. Twichell,	785
New Haven, Grand Ave.,	Rev. J. Lee Mitchell,	754
New Britain, First,	Rev. R. T. Hall,	738
Bridgeport, Second,	Rev. Frank Russell,	620
New Haven, United,	Rev. T. T. Munger,	672
Total, 8,313, between one-seventh and one-eighth of the state.		

## Life and Work of the Churches

### Pointers

The value of house-to-house visitation is emphasized in the Connecticut Broadside.

Paupers ought to be scarce in Hartford, judging from its industrial equipment.

Our St. Louis letter shows how religious work in that city is affected by the labor troubles.

A Connecticut church finds an endowment fund both stimulating to benevolence and a great lubricator.

Churches contemplating the introduction of individual cups will find practical hints in the last article in this department.

Providence, R. I., is wrestling with the problem of church federation, and our letter from that city suggests advantages and initial steps.

A minister in eastern Massachusetts, instead of experimenting in newspaper work for a week only, permanently combines the offices of preacher and editor, in the latter capacity serving three towns.

When the pastor of the Newtonville (Mass.) Church last Sunday read extracts from forty letters of children in the congregation telling what they could remember of his Children's Day sermon it was hard to tell which were happiest—the writers, their parents and mates, or the pastor who had led them in this worthy effort. Three prizes were awarded for accuracy, completeness and expression.

### The Strong Right Arm of Massachusetts

Thoreau, you remember, called Cape Cod "the bared and banded arm of Massachusetts." From the shoulder at Buzzards Bay to the finger tips at Provincetown it measures sixty five miles in length, while southward from Buzzards Bay it stretches twenty miles or more to Woods Holl. Congregationalism of the Pilgrim type has been wrought into the bone and muscle of this strong right arm and is still an important part of its life.

The virility of Cape Cod Congregationalism was abundantly proved by the recent conference held at Yarmouth, which brought together nearly 100 delegates and visitors from all parts of the county. The program provided for the two days' session three main themes, the Missionary Work of the Churches, the Young People, and the Spiritual Life. The discussion of the second topic was, perhaps, the best, presenting a series of six short addresses remarkable for earnestness, spirituality and hope. Hon. S. A. Holton of Falmouth was moderator and Rev. B. H. Weston of Centerville the preacher.

One of the most interesting features of this conference was the recognition of the new church at Cotuit, of which Rev. C. A. Breck is pastor. This church maintains services both at Cotuit and at the near-by village of Santuit, where was once a Congregational church. Three surviving members of this old organization became members of the new church, and the meeting house, after years of disuse, has been opened again for religious services. Vigorous Sunday schools have been organized in both villages.

The church at Sandwich is prospering under the energetic leadership of Rev. F. K. Ellsworth. He has been called to the permanent pastorate, with an increase of salary. The young people have been won to make good the losses by death among the older members. During the year just closed \$750 were paid for repairs on church and parsonage. Further improvements are planned for the coming autumn.

Rev. Sidney Crawford has taken up the work at the far end of the Cape, where Provincetown lies sheltered in the half-closed hand.

Mr. Crawford is a graduate of Amherst and Andover, and during the twenty-five years of his service in the ministry has been pastor of churches in Fairhaven, Vt., Green Bay, Wis., Lyons, Io., Tampa, Fla., Chicago, Ill., and Rutland, Mass. His pastorate of seven years in Rutland was unusually fruitful in the spiritual life and the missionary activities of the church. His new work is on historic ground—the site of the first landing of the Pilgrims, on the edge of the harbor waters where the Mayflower rested when the famous compact was drawn up and signed. Here the first white child was born; here also the first deaths occurred. By the best of rights Congregationalism ought to be strongly intrenched in Provincetown. By the will of the late Lauren Young of Provincetown \$1,000 are given to the church and \$200 to the Sunday school to be used as endowment funds.

Mr. Young was a native of Orleans and to the Congregational church and Sunday school

which was attended by more than 1,300 friends. The senior deacon, Mr. H. H. Merriam, who has been a companion of his pastor on the journey, was given a reception by his Sunday school class of nearly 100 men.

When the Oriental party disbanded at Rome Dr. Conrad took a party of thirty-four on a fifty days' trip through Europe, visiting all the principal cities and places of interest. He declares that to follow the footsteps of Jesus through Palestine and then to witness the Passion Play was the most inspiring experience of his life. He has begun a series of twenty Sunday evening sermons on the Passion Play.

### TWO YEARS AT PIEDMONT

Dr. Willard Scott has just completed two years in his pastorate at Piedmont. During this time the church shows a net gain of eighty members after having revised the roll, and now has a membership of 746. It has given in the two years nearly \$28,000 in benevolence and is thoroughly united and prosperous. Dr. Scott preached the baccalaureate sermon at Bradford Academy last week. The last three Sundays in July he will preach at Broadway Tabernacle, New York, and will spend August at Mt. Desert. The supplies at Piedmont will be: July 15, Rev. G. B. Hatch, Berkeley, Cal.; 22 and 29, Dr. E. D. Burr of Newton Center; Aug. 5 and 12, Dr. J. L. Withrow of Boston; 19, Dr. C. S. Mills of Cleveland; 26, Dr. C. H. Richards of Philadelphia.

### HONORING THE ELDERS

June 17 was O'd Folks' Day at Union Church, and provision was made for all to attend who were able. Thirty-six members are eighty years of age or over, the oldest being nearly ninety eight.

### THE SUNDAY QUESTION

Week before last witnessed one of the most vigorous contests on record between the conservative and liberal elements of the city over the question of Sunday band concerts in the public parks. A strong petition was presented to the city council for an appropriation of \$450 for the purpose. At a public hearing the petition was championed by able lawyers and business men, most of the liberal ministers and some of the evangelists. There was a more strenuous opposition by the evangelical ministers and laymen, and after a hearing that lasted until midnight the petition was defeated by a narrow vote.

### MR. WIRT'S HARVEST

Rev. Loyal L. Wirt's visit to the Worcester churches was successful in point of interest awakened and contributions. Union Church gave \$450, besides supplies, Piedmont \$400, Hope Church C. E. \$18, and the Sunday school will give \$20 more to furnish a bed in the hospital.

E. W. P.



REV. SIDNEY CRAWFORD

of that town the same amounts are given. The pastor and people are much cheered by this substantial aid. From the estate of Jonathan Young, a brother of Lauren, they had already received \$1,000. The young people of Orleans have been profoundly interested in the spiritual life during the last year and thirteen have been converted. Rev. E. I. Rackett, the faithful pastor, after long illness is able to resume his work.

Conventions are numerous on the cape just now. The Temperance Unions met at Harwich June 5 and 6, the Unitarians at Sandwich June 6 and 7, the Baptists at West Harwich June 13 and 14, the Christian Endeavor Societies assembled at West Barnstable June 15, in the oldest of American Congregational churches, and the Universalists will meet at Yarmouth June 26 and 27. We obey the apostolic command, and do not forsake the assembling of ourselves together.

### From the Heart of the Commonwealth

#### A PASTOR WELCOMED

After an absence of nearly five months abroad, Dr. Conrad returned last week. His people received him with an extraordinary ovation. About thirty went to Boston and sailed down the harbor to greet him on the incoming steamer. A hundred more awaited his arrival at the station. As they passed the church flags and streamers floated a welcome, and in front of the home 100 children were gathered to sing a greeting. Friends had taken possession of the house, which they had elaborately decorated with flowers. At both services Sunday the church was crowded to its utmost capacity and more than 100 were turned away. When the pastor entered the congregation gave tender expressions of welcome. During the week the Men's Union gave a reception to Dr. and Mrs. Conrad,

### From the North of Essex County

With the approach of summer several events have occurred important enough to chronicle as news of Essex North church life. The Main Street Church in Amesbury welcomed a new pastor on the first Sunday in June and begins once more to train a Presbyterian into a good Congregationalist. Rev. J. D. Dingwell comes to the church with the zeal of youth and the prestige of a successful beginning in pastoral work in western New York. The church is in good condition and will quickly follow his lead into the best things. With a membership of 380, a record of benevolences last year of \$646 and home expenditures amounting to six times that sum, the church has resources to draw upon and will surely grow.

Beside the beautiful Merrimac at Powder River Bridge stands the neat white meeting house of the Union Evangelical Church of



Amesbury. The suburbs of a New England town do not constitute the easiest field to work for the kingdom of God. The tendency is inevitably away from the nearer church to the center. This church has made a strong fight against the odds of a decreasing constituency for years and has more than held its own under the leadership of Rev. G. W. Christie, whose Scotch grit knows no such word as fail.

A Congregational church not reported in our Year-Book, but which is bearing witness constantly by its fine old square meeting house on Rocky Hill, and which keeps up a Sunday afternoon service during the summer months, ought not to be forgotten by our constituency. The mainstay of the church, which has now no life save that of a fund and a few loyal souls who administer it to maintain worship when the stoveless church can be used, is said to be two or three young men who are attached to it by family ties. The income of the funds and the Sunday collections from the worshippers in the square box pews and the lofty three-walled gallery served last year to pay all expenses within a dollar or two. A polity less democratic and independent than ours would foster and magnify this enterprise, with its valuable historic example and its praiseworthy struggle for life.

The mother of Essex North churches is the old First of Newbury, with its birth set down at 1635. The farming community which largely supports its work has improved the grounds about the white meeting house with turf and grading, and has contributed \$500 to benevolence, with about four times that sum for home expenses. The pastor is Rev. C. S. Holton, whose brother, Edward, has just returned for a year of rest from his arduous labor as a missionary of the A. B. C. F. M. in Ceylon.

Byfield belongs as much to Newbury as to any town, for it is placed at the junction of three. The church holds its own and under the leadership of Rev. D. C. Torrey cares for the spiritual interests of a hundred families and the revived and improved ancient Dummer Academy. This pastor finds a wider field of service, quite as uplifting and effectual no doubt as the work of preaching for an hour on Sunday to a few, in publishing a high-toned, earnest and successful newspaper for the three towns of Rowley, Georgetown and Byfield. This adjunct of the pulpit increases the preacher's audience and his influence on public opinion, and enables him to preach much practical righteousness. Other churches, like Belleville in Newburyport, print a church paper having a circulation of 800 or 900, and that is effectual to a large degree; but the control of the weekly paper for so many homes as subscribe for the *Advocate* gives Mr. Torrey a rare opportunity which he endeavors faithfully to improve. The combination is notable and suggestive of a method worth copying. Rowley is thriving under the vigorous, attractive leadership of Rev. David Fraser. Electric cars now connect this place and Byfield with the adjacent cities, bringing more life and opportunity to the people.

June 13 was a notable day for the people of Byfield and friends of Dummer Academy. Mrs. A. B. Forbes of "Fatherland Farm" presented to the academy a tablet commemorative of Hon. William Dummer, lieutenant governor of Massachusetts Bay Colony, acting governor, and founder of the school. The summer home of Governor Dummer, recently restored as it was in 1720, is a handsome mansion and forms one of the academy buildings. Rev. J. W. Dodge of Newburyport presided at the exercises, and Hon. W. D. Northend of Salem, Dr. C. P. F. Bancroft, Prof. J. H. Roles and others gave short addresses. The first and last named are trustees of the school.

West Newbury, with its long drawn-out line of farms and its pretty village street, woven together closer than ever by the shuttle of swiftly-flying electric, supports two churches. There is also a Baptist organization with its

building. The problem of the country church presents some of its worst features here, but the two Congregational churches possess the vast majority of strength and influence. The possibility of union seems vague and far away, impossible when one recalls the struggle of the ancestors of these very people two centuries ago to keep a meeting house of their own sort near their own doors. First Church is progressing under the faithful care of Rev. C. H. Cooledge. With an active list in the C. E. Society larger than that of neighboring churches of much larger membership, it suggests a use of that society as a general training school for the church, which it seldom becomes. If all the Christians of a parish were active members of the Y. P. S. C. E., could not such an organization be used for strong, effective committee and prayer meeting work? Second Church is being well cared for on Sundays by a student from Boston University, whose preaching has proved helpful to many. The people are carrying on the other work of the church themselves, and it may be a great blessing for them to do it for a time.

XESSE HIRON.

### A Successful Union Church

Undenominational churches are always watched with eager interest. That at Concord Junction, Mass., seems to call for a word of special commendation. Last week it observed the tenth anniversary of the coming of its pastor, Rev. W. W. Campbell. The exercises covered seven days, beginning June 17, and included a meeting of the Middlesex Union Association of Ministers. Among the speakers on the various occasions were Prof. W. H. Ryder, Rev. L. R. Eastman and prominent laymen of the vicinity. Mr. Campbell came to Concord Junction from Andover, having taken his collegiate course in Harvard and the University of Michigan. He was ordained in November, 1890, and has made a strong impression as pastor and citizen.

### Federation in Providence

Elmwood Temple, through a special committee, sent letters missive to the Congregational churches of the city to attend a council to consider matters of common interest. The response resulted in a meeting June 13 at which nearly all the churches were represented. Rev. E. T. Root suggestively presented the purpose of the gathering. It was to formulate a plan of co-operation to include the entire forces of Congregational Christian life in the city. The advantages of such federated relationship were suggested along several lines—all based upon the reality of that true Christian unity which theoretically is so strongly insisted upon but which practically is so often neglected. The plan proposed was a permanent representative joint committee, to be composed of the pastors and one delegate to every 200 church members, each church to have at least one delegate; the churches to elect these delegates annually; this permanent committee of co-operation to hold such regular meetings as it should decide upon after organization, provided it should be ready to hold a meeting on call from any church. This would form a union center of denominational talents numbering about thirty-six.

Before this body could come all problems which might require the united interest of the entire strength of our Congregational churches in the city. It would be a way, which does not now exist in any permanent sense, for the weakness of one to become a burden shared by all and the strength of one to be at the service of all. It would be the channel by which the vital Christian force in all the churches could be concentrated in one stream and promptly directed to the most needy point.

The whole matter was discussed in a general way and referred to a special committee of

the council for further consideration at an adjourned meeting. The hope is that out of this beginning, due to the energetic and far-sighted mind of Pastor Root, a real union of Congregational forces in the city shall ere long be actually in evidence both to the churches and to the community. Such a denominational co-operation is a necessary prelude to the larger federation of the church life of all religious bodies.

F. B. P.

### Centennial at Harford, Pa.

This town was settled 110 years ago by people from Attleboro, Mass. On June 15, 1800, a few organized themselves into the Congregational church. Some of these were members of the second church of Attleboro, which has always been regarded as the mother church. From this community have gone out Prof. William S. Tyler of Amherst College and his two brothers, Gov. Cyrus C. Carpenter of Iowa, Judge H. W. Williams of the Supreme Court of Pennsylvania, and Roswell Miller, president of the C. M. & St. P. R. R. Co., and a son of Rev. Adam Miller, pastor from 1828 to 1881. These are some of the most brilliant lights, while scores of others have been leaders in lesser spheres, by no means small. At Franklin Academy, a school closely connected with the church, and which did notable work from the '30's up to '65, in charge of Rev. Lyman Richardson, were educated Hon. Galusha A. Grow, speaker of the House in 1861, author of the Homestead Act, and now congressman at-large from Pennsylvania; Congressman Buckalew and Judge J. B. McCollum of Pennsylvania Supreme Court, beside many others who have stood for the best things in their various communities. A reunion of these students was held June 14 and the church centennial June 15.

The church has had but six pastors, one of them, a Presbyterian, spending his whole life in a fruitful pastorate of fifty-three years. The present pastor is Rev. John P. Maxwell, Andover, '96.

Centennial day the whole community for miles around gathered at Harford Church. The sermon was preached by Rev. L. F. Buell of Syracuse, and the historical address was given by Prof. W. L. Thacher, a member of the church and a direct descendant of Rev. Peter Thacher, first minister to the Second Church of Attleboro. The present pastor of Attleboro, Rev. W. S. Fritch, brought Words of Counsel from the Mother Church. Another child of this Attleboro church is that at Pawtucket, R. I., whose pastor, Rev. F. J. Goodwin, brought fraternal greetings. Other speakers were Dr. Edward Taylor and Rev. N. M. Waters, both of Binghamton, N. Y.

The records of this old church have been faithfully kept and were objects of much interest, as were other documents recently found in the garret of the Tyler homestead. The church today is one of the strongest in this vicinity, though it has to struggle against many discouragements.

J.

### St. Louis Letter

The strike of the employees of the street railway company is now in its sixth week. It has been disastrous in all ways. Business has been seriously interfered with, riding on the cars has been always unpleasant and at times dangerous, and until the last two evenings no cars have been run at night. A number of men have been severely wounded, and four were killed Sunday by members of the citizens' posse in self-defense. The sheriff has summoned 2,500 citizens to aid in preserving the peace. The city has demanded the militia several times without avail. The city is Republican, the state Democratic, and the police of the city are under a Democratic board appointed by the governor. This official has already been severely criticized, which may influence his action. Some of our smaller churches are situated among union families. The pastors and Sunday school teachers are

carefully watched and if found riding on the company's cars the children are taken out of the school. Some pastors have not used a car in six weeks.

Pilgrim Church has made a step forward in placing at the head of its infant department a recent graduate of Wellesley. In a brief space this branch of the school has trebled its membership. Visitation and attractive gatherings have contributed to this result.

The Young Men's Club has helped First Church to a successful winter. The evening attendance has averaged 200 above the normal for the entire season. The general feature has been additional music. Expenses have been almost entirely met by increased basket collections. At its spring banquet, Mr. O. L. Whitelaw, president of the Merchants' Exchange, gave the address on The Character Demanded in a Business Young Man of the Twentieth Century. Over 100 were present. The Presbyterian ministers' meeting voted in the early spring to recommend to the churches that evening services be given up!

Compton Hill Church raised \$6,000 at the morning service, June 10, to apply on its debt. The fellowship of local churches and the generous aid offered by the C. C. B. S. is enabling this church to do more than had been thought possible. If present plans are successful, it will pay off in a few months \$19,000 of its \$24,000 indebtedness.

The closing meeting of the Congregational Club was held in the parlors of the First Church. Dr. C. Cuthbert Hall, president of Union Seminary and delegate to the general assembly then meeting here, made the address. Three Congregationalists I Have Known was his topic. His delineation of Principal Fairbairn, Mark Hopkins and Dr. Storrs made a deep and abiding impression upon what was probably the most representative gathering of the club year. The closing remarks by Rev. G. K. Newell of Plainfield, N. J., on The Value of Denominational Loyalty went to the hearts of his hearers.

There is general rejoicing over the passage of the World's Fair Bill. As Congregationalists we believe it is one of the great things of the future. No world's fair has ever been so situated before. No such territory of undeveloped people and resources has ever before had the world brought to its very door. The extreme southern part of Missouri and the entire region of Arkansas will send to St. Louis thousands who have not been outside their townships before, and the educational benefit can hardly be overestimated.

W. W. N.

### Memorial Tablets and Windows

June 17 might be called Tablet Sunday, as on that day several tablets were unveiled in memory of persons who were in the public mind a few years ago. First in importance was that of Dr. Ray Palmer, the hymn writer. This took place in the First Church at Albany, of which he was for many years pastor and where several of his best hymns were written, among them "My faith looks up to Thee." Dr. Palmer was for several years associate pastor of the Belleville Avenue Church of Newark, N. J. His two daughters are still members of this church, which still cherishes his memory.

At Plymouth Church, Brooklyn, on the same day a bronze tablet was unveiled in memory of John T. Howard, on which was this inscription: "John Tasker Howard—Founder of Plymouth Church. 'The earliest, the latest, the most loyal and faithful friend of Henry Ward Beecher.' Dec. 28, 1808—Mar. 23, 1888."

On the same Sunday a beautiful memorial window was presented to the Woodfords Church, Portland, Me., in memory of Mrs. Virginia F. Wilson, wife of the pastor. The design is Christ Blessing Little Children, and the presentation address was made by Hon. A. F. Moulton. This, added to the free bed in one of the missions of India endowed in

her name by the church at Watertown, Mass., makes the worthy tribute paid a noble woman by the two churches where she labored in the gospel.

The second memorial window within three months has been added to the auditorium of Second Church, Biddeford, Me. It represents The Angel at the Tomb, and is given by the Misses Odell in memory of parents and sister.

### Ways of Using Individual Cups

It has been my privilege to partake of the Lord's Supper in three churches where individual cups are used. The first visited is a large and wealthy one in the vicinity of Boston; the second, of medium size, in an important village; and the third, a small one, in a hill town.

It is not my purpose to mention any of the familiar reasons for or against the use of individual cups, but simply to state certain facts as to materials and methods which may prove suggestive to churches adopting them.

**Cups.** In church No. 1 these were of metal, in goblet form, and were held in place on the trays by pins projecting into their bases. In Nos. 2 and 3 they were of glass, like minute tumblers, with rims slightly curved outward, and were set into rings on the trays or carriers. The glass seemed to me quite as satisfactory as the silver.

**Carriers.** In Nos. 1 and 2 the cups were carried on trays shaped like an ordinary tea tray, the cups resting on them in parallel rows. In No. 3 the base of the carrier was wide enough for only two rows of cups, and they were arranged on each side in tiers one above another, the whole being carried by a handle at the top. This form appeared to be the most convenient because it occupies but little space on the table, and when brought to the pass every cup is in the row nearest the person taking it, hence there is no need of reaching to the middle of a tray.

**Methods of Serving.** In Nos. 1 and 3 the communicants took the cups from the trays or carriers as they were passed around and after drinking placed them in rings attached to the front of the pew, where they remained to be collected after the service. In No. 2 the deacons, as they passed down the aisles, took the cups from the trays and handed them to the communicants, who retained them until the deacons collected them on their return to the table. This method seemed to me to be decidedly inferior to the other—in fact, to be open to serious objections. Accidents sometimes occurred in passing the little cups from hand to hand, and the clatter made in collecting them during the service detracted greatly from the solemnity of the ordinance in its most impressive moments.

H. E. S.

For Record of the Week see page 965.

### Commencements

—Dow Academy in Franconia, N. H., founded by the late Moses Arnold Dow of Charlestown, Mass., and located in a beautiful region, has completed another successful year. There were seven graduates.

—At Tabor the baccalaureate was preached by President Hughes. The farewell meetings of the Y. M. C. A. and Y. W. C. A. took place in the afternoon, and in the evening Rev. C. S. Sargent of Omaha delivered an address on Four Steps in Life, before the Christian Associations. An academy class of nine graduated.

—At Carleton College President Strong's baccalaureate was on Christian Imperialism. The missionary address was given by Rev. J. D. Eaton, D. D., on Mexico, Past and Present. The graduating class numbered eighteen. Among the gratifying announcements was that of the securing of the first \$50,000 of the \$100,000 necessary to secure the \$50,000 offered by Dr. Pearsons.

—The baccalaureate sermon at Whitman College, Walla Walla, Wn., was by Pres. S. B. L. Penrose and the sermon before the Christian societies by Rev. H. C. Mason of Pullman. The trustees reported some deficit in current expenses, but a plan was suggested for securing the needed funds to clear this off and pay all bills. The institution was never in a better condition and never has it done more satisfactory work.

—The Commencement at Doane, Crete, Neb., afforded many gratifying evidences of progress. Rev. W. H. Manss preached the baccalaureate and the address before the Christian Associations was given by Rev. F. F. Lewis. From the academy fourteen young men and women graduated. Thirteen completed the college courses and made an admirable showing as to scholarship and preparation for life. Several of them are already pledged to the ministry or missionary service.

—Mt. Holyoke College alumnae and friends were informed at Commencement that the total endowment fund now amounts to \$325,000; that the total gifts of last year amounted to \$160,559; that Dr. D. K. Pearsons had given \$50,000 during the year, \$25,000 of this in addition to his pledges, as a tribute to Mrs. Mead, and that Mr. John S. Dwight of New York had given \$60,000 to erect a memorial building to members of the Dwight family, the building to stand on the site of the old Dwight homestead, and to be used as an art building, the homestead building to be moved, remodeled and used as a hospital.

—The pulpits of many of the New England colleges were occupied last Sunday morning by their presidents, who gave parting words of counsel to the graduating classes. With all the variety of men of strong personalities, the reports of these addresses might be arranged under the one head of the value and use of Christian manhood in a series of connected chapters. Dr. Harris at Amherst spoke on the greatness of service, Dr. Tucker at Dartmouth on the distribution of personal power, Dr. Carter at Williams on the supremacy of the unseen and eternal, Dr. Hadley at Yale on the might of patience and endurance, Dr. Buckingham at Vermont University on qualities for leadership and Dr. Hyde at Bowdoin on the uplifting power of the love of God. The fact that President Hadley is a layman is commented on, but in text and outline his sermon shows no distinction between the educated lay and clerical mind. Rev. Dr. Washington Gladden preached to the graduating class at Wellesley College, and Rev. C. H. Oliphant gave the baccalaureate to the graduates of Phillips Academy, Andover.

—At Beloit the baccalaureate was preached by President Eaton and the address before the Christian Association given by Rev. James B. Lee of Milwaukee. Diplomas were awarded to forty-four young men and women, the largest number which has yet graduated in any single year. The college was never so prosperous, and never in greater need of larger endowments. Nevertheless, the year has closed without debt, so that Rev. D. E. Platter of Chicago, who was added to the board of trustees that as vice-president he may look after the finances of the college, will enter upon his duties with a clear sheet and with opportunities before the college which ought to call forth his best energies. George P. Lord of Elgin as trustee takes the place of Dr. Selden, who goes East, and Messrs. L. G. Fisher of Chicago and J. D. Ross of Oak Park were also made trustees. Prof. William Porter, who has passed his eightieth birthday, retains his place as head of the Latin Department, but will confine himself to the giving of lectures on the history and development of the language and its literature. Professor Collie succeeds him as dean of the faculty. Suitable resolutions were passed in recognition of the fact that Dr. Savage has served the college fifty years as one of its trustees, and

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Twentieth Century Fund, 907	Visiting of Abbie Ann, 412		
Twitcheil, Dr. J. E., Death of, 407			

## The Congregationalist's Indian Famine Relief Fund

Send all contributions to Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

1st Cong. Ch. & Parish, S. Hadley, \$81.70	A Few Members, Cong. Ch., 24.45	Theron Damon, Minneapolis, Minn., \$ 50	Jun. C. E. Soc., 1st Cong. Ch., 84.04
Memorial Ch., Baldwinville, 8.60	Cong. S. S. N. Monroeville, O., 12.17	Friend, Hyde Park, 2	Cong. Ch., Richmond, Ct., 25.25
W. C. T. U. Gardner, 10.	First Cong. Ch., Dalton, N. H., 7.61	Hope Ch. S. S., Worcester, 15.61	John Rivers, Richmond, Vt., 1.
Citizens, Gardner, 11.80	U. H. P., Meriden, Ct., 1.	First Cong. Ch., Allegheny, Pa., 2.	C. E. Soc., South Cong. Ch., Andover, 5.
Cong. S. S., Kato, Io., 5.	Poverty, Clayton, 1.	A Thank-offering, Ware, 5.	Y. F. S. O. E., Pembroke, N. H., 3.
Frederic, Brooklyn, N. Y., 1.25	Friend, Unionville, Ct., 2.	Union Evangelical S., 23.68	Myra C. Foster, Candia, N. H., 1.
Cong. Ch., E. Rochester, 1.80	Friend, Madison, Wis., .25	Rev. John N. Davidson, 10.	Cong. Ch., Add'l, W. Springfield, 11.50
L. E. Merrill, Lake Mills, Io., .50	Phillips Cong. Ch., Watertown, 44.48	Two Rivers, Wis., 10.	Friend, Claremont, N. H., 11.17
Martha Bickford, Roxbury, .50	Friend, Rockville, 41.39	Y. P. S. O. E., Pilgrim Cong. Ch., 5.60	Cong. S. S., Rocky Hill, Ct., 20.85
Employees of M. Brilles & Co., 2.	First Cong. S. S., Exeter, N. H., 5.	Pilgrim Cong. S. S., N. Weymouth, 15.	Y. F. S. O. E., Highland Cong. Ch., 5.
Allegheny, Pa., .50	U. C. S. T. Providence, R. I., 5.	Frederick S. Loker, Natick, 5.	J. T., Rochester, Vt., 2.
First Cong. Ch., 10.	Friend, New Lenox, 5.	Mrs. Geo. S. Bowers, Monessen, Pa., 5.	Cong. S. S., Pingree, N. D., 6.90
Friends, North Cong. Ch., 10.	G. A. O., Hartford, Ct., 11.93	M. A. C. Ambert, 1.	Cong. Ch., Uxbridge, 4.
T. D. Robertson, Rockford, Ill., 6.58	1st Cong. Ch., Schreun Lake, N. Y., 11.93	Mrs. R. E. Smith, 2.	Oscar Martensen, Portsmouth, N. H., 1.
Y. F. S. O. E., Angola, N. Y., 6.58	Jun. C. E. Soc., Pilgrim Cong. Ch., 2.	Greenboro Bend, Vt., 2.	Hilda Martensen, " 1.
Mrs. C. E. Crocker, Plymouth, 2.96	Friends in Westport, 5.	Pilgrim Cong. S. S., Spokane, Wn., 20.02	Hanna Martensen, " 5.
Birthdays Money, Intermediate Dept., 3.	F. L., Springfield, 10.	Immanuel Ch., Worcester, 3.20	Maud Sherwood, " 4.
Cong. S. S., Melrose Highlands, 1.25	Jun. C. E. Soc., Willoughby Ave., 10.	Friend, 3.20	L. H. T., Portsmouth, N. H., 5.
Member of Central Ch., Worcester, 1.25	Chapel of Clinton Ave. Cong. Ch., 10.	M. & M., 1.	Mrs. F. H. W., Portsmouth, N. H., 10.
Friend, Gloucester, 1.25	Friends in Hebron, Ct., 5.	Presbyterian Ch., Windham, N. H., 15.50	H. O. R. T., 20.
Oliver Ch., Indianapolis, Ind., 1.45	Cong. Ch., Add'l, S. Berwick, Me., 5.	T. A. Pudan, Sacramento, Cal., 16.	United Cong. Ch., Lawrence, 5.
Collected by Natalie and Frederick Pearson, Lowell, .45	Friends, Almont, Mich., 3.50	Cong. Ch., Philadelphia, N. Y., 16.	Dr. T. W. Wood, Jr., 3.50
Woman's Miss. Soc., Cong. Ch., 6.	Jun. C. E. Soc., Fifth Cong. Ch., 1.50	First Cong. Ch., Topeka, Kan., 7.75	Toronto, Ontario, by Rev. Jas. Smith, 3.50
Andrew L. Nichols, Norwich, Vt., 1.	Mrs. Ed. Lindsay, Sioux City, Io., 5.25	Mrs. Winnie Woolver, Corning, N. Y., 1.	Woman's Union and Y. F. S. O. E., 21.20
N. R. Nichols, Norwich, Vt., 1.	Friends, New London, Ct., 5.25	J. W. Whitten, Sioux City, Io., 5.	South Cong. Ch., Pittsfield, 25.08
Cong. Ch., Arlington's Corner, R. I., 15.	Friend of India, 15.	1st Cong. Ch., Cedar Rapids, Io., .50	S. S. & Y. P. S. O. E., Aurora, Mo., 13.20
Miss E. Porter, Melrose Highlands, 1.	Cong. Ch., Add'l, Cromwell, Ct., 15.	Mrs. C. H. Howes, 3.	Willoughby Ave. Cong. S. S., 20.61
Two friends, Concord, N. H., 2.	From Three, .50	Buckland Four Corners, 3.	Brooklyn, N. Y., 20.61
Children's Day Offering, South Cong. S. S., Ipswich, 23.15	Friends in Third Ch., Chelsea, Add'l, 4.	Meininger S. S., Custer, Mich., 1.36	Friend, Boston, 50.
Rev. B. A. Dean, Colebrook, Ct., 1.	Collection of united chs., Methuen, 14.34	Wm. F. Mayo & Co., Boston, 25.	C. H. S. S., Hadley Falls, 50.
Youngest Class, Prim. Dept., Memorial Cong. S. S., Sudbury, 10.	A King's Daughter and Friends, 6.55	1st Friend Cong. Ch., Lansing, Mich., 24.40	S. S. Daugherty, Buffalo, N. Y., 20.
J. H. French, Blairtown, Io., 10.	H. L. Walter, New Britain, Ct., 5.10	Cong. Ch., S. Hadley Falls, 18.	1st Friend Cong. Ch., Owell, Vt., 2.
C. E. Soc., 2d Cong. Ch., Norwich, Ct., 10.	Neighbors, 20.	Friend, Arroyo, Pa., .30	Cong. Ch., Chester, Ct., 43.16
Y. F. S. O. E., 2d Cong. Ch., 33.	Mrs. Geo. Bradford, Cong. Ch., 20.	Mrs. Lois W. Hunt, Randolph, 5.	Y. F. S. O. E., of 1st Cong. Ch., 4.75
Cong. Ch., Add'l, 1.50	Montville Center, Ct., 2.	1st Cong. S. S., Minneapolis, Minn., 28.53	Jun. C. E. Soc., 1st Cong. Ch., 7.
Woman's Benevolent Soc., Harvard, 10.	Austin Johnson, Cong. Ch., 1.	1st Cong. S. S., Walton, N. Y., 42.80	Friends, Charlton, 1.40
May G. Evans, Baltimore, Md., 5.	Montville Center, Ct., 20.	Jun. C. E. Soc., Cong. Ch., Linden, 5.	Sedgwick St. Sewing School, Chicago, Ill., 3.25
Friend, Concord, N. H., 1.	M. E. S., Boston, 1.	Cong. Ch., Shelby, Ala., through 5.75	Friend, W. Boxford, 4.50
Free Evan. Ch., Providence, R. I., 5.	Friend, Mattapan, 2.	O. E. Soc., Shelby, Ala., through 5.75	Others, " 4.50
C. E. Soc., Prospect St. Cong. Ch., 48.44	Mrs. Phoebe K. Weach, 2.	Golden Rule o. Boston, 5.	A Congregations list, 1.
Jun. C. E. Soc., Prospect St. Cong. Ch., Cambridge, 10.	Y. P. S. O. E., Central Cong. Ch., 18.31	C. E. Soc., 1st Co. g. Ch., Norwalk, Ct., 16.	Cong. Ch., Irasburg, Vt., 4.05
Mrs. E. C. Field, 1.	Jun. C. E. Soc., Central Cong. Ch., 1.23	1st Cong. S. S., Kansas City, Mo., 28.53	Y. F. S. O. E., 5.30
First Cong. Ch., Northampton, 5.50	Thro's Christian, Boston, 61.32	Two Members of South Cong. Ch., 7.	Mrs. Wheeler, 5.
Trinity Ch., Add'l, N. Attleboro, 5.50	Y. F. S. O. E., Cong. Ch., Detroit, Minn., 20.	Smith Memorial Cong. Ch., 10.	Bethany Cong. Ch. and S. S., 1.
J. P. T., Asylum Hill Cong. Ch., 5.50	Y. F. S. O. E., Cong. Ch., Blandford, 11.32	The Covenanters & Their Friends, 10.	Sethany Cong. Ch. and S. S., 1.
Friend, Union Cong. Ch., 1.	Y. F. S. O. E., Hanover Center, N. H., 10.	Cong. Ch., Westfield, N. J., thro' 10.	Pastor's S. S. Class, Nauvau, K. Ct., 5.
Cong. Ch., Partridge, Kan., 6.	F. H. Gleason, New Canaan, Ct., 5.	Philadelphia Branch W. B. M., 49.60	Cong. S. S., Frankfort, Me., 5.
Bethel Cong. Ch., Ontario, Cal., 144.25	Josephine W. Whitaker, Add'l, 5.	Mr. & Mrs. O. L. Tapley, 5.	E. D. C., Concord, N. Y., 10.
C. E. Soc., Bethel Cong. Ch., 8.75	Friends, Campello, 5.	Chinese Class, 1st Cong. Ch., 10.	Pilgrim Cong. Ch., Seattle, Wn., 17.25
Friends, Bethel Cong. Ch., 2.50	Abbie L. Hartwell, Bedford, 5.	Friend, Cong. Ch., Rowley, 3.	Jun. C. E. Soc., Pilgrim Cong. Ch., 4.75
Geo. E. Seagrave, Wellesley, 3.	Welsh Cong. Ch., Bangor, Wis., 7.25	Charlotte and Jane Goldswaite, Longmeadow, 5.	Y. F. S. O. E., Cong. Ch., 7.70
E. H. H. Baker, Concord, N. H., 10.	James W. Lee, Northampton, 4.	E. R. Worrell, Boston, 10.	1st Cong. Ch., Paris, Texas, 20.
Friend, 1st Cong. Ch., Concord, N. H., 10.	Ladies of Cong. Ch., Hillsboro, Ore., 7.60	Amy W. Miller, Holliston, 5.	Cong. Ch., Galena, Texas, 8.56
Geo. B. Arnold, Concord, Mass., 10.	Union Cong. Ch., 29.56	Harvard S. S., Brookline, 5.	Friday Evening Collection, Albany, N. Y., 22.
Cong. Ch., Strong City, Kan., .50	First Cong. Ch., Berkshire, N. Y., 5.	Mrs. Emily Hawes, Kistimnee, Fla., 5.	A. Newton Highlands, 1.
L. R. A., Boxford, 5.	Prim. Dept. Cong. S. S., Starbridge, 5.	Bethlehem Missionary Society, 5.	Mrs. Fitch's Class, Plymouth Cong. Ch., 10.
Mary MacAuliffe, Melrose Highlands, 1.	Cong. Ch., Gomer, O., 38.80	Children's Day Contribution, 10.	Y. W. C. A., Hadjin, Turkey, thro' 2.20
Miss Cobb, Shrewsbury, 1.	Holy Trinity Protestant Episcopal Church, Philadelphia, Pa., 10.	Union Cong. Ch., Marlboro, 42.	Cong. S. S., Rutland, 6.25
Extra-cent-a-day Band, Shrewsbury, 13.	From Anna, 20.	Cong. S. S., Alton, Ill., 17.50	Y. F. S. O. E., 5.
Henry E. Palmer, Bath, Me., 25.	Ladies of 2d Ch., Biddeford, Me., 2.	Thro's Advance, Chicago, Ill., 685.61	Total, 3,371.79
Cong. S. S., Maple City, Vt., 2.32	Cong. Ch., Andover, Me., 16.35	Battery Cong. Ch., Hartford, S. O., 5.	Previously Acknowledged, 102,343.84
G. E. H., S. C. R., F. W. E. & E., Cambridge, 12.		1st Cong. Ch., Add'l, Columbus, O., 25.	Grand Total, \$105,775.63
		1st Cong. Ch., Add'l, Milford, Ct., 2.	

### American Library Association at Montreal

The twenty-second annual meeting of this association, June 6-12, was notable as being the first one held on "foreign" territory. And, while there have always been Canadian members of the association and the name "American" has been held in the widest sense, this meeting brought out the fact clearly that the public library idea is as yet foreign to Canada. But one public library supported by a municipality exists in the Province of Quebec and few in Ontario, that of Toronto being a notable example. The conflict of races in Canada is sharpest along educational lines, and the library movement is conditioned too completely on solidarity in the body politic to flourish while such a conflict exists. This remark is exemplified to nearly as great a degree in our Southern states.

Over 400 library people were in attendance,

coming from all parts of the United States, the Southern delegation, while still small, showing a healthy growth. The matters acted upon had relation to all phases of library work, those which received special attention being training in librarianship as a profession, co-operation among libraries in cataloging and measures for making free libraries freer of access through open shelves, branches and delivery stations and efforts to draw the people to the library.

The missionary aspect of this movement is still predominant, and the association begins this year the issue of a series of Library Tracts for free distribution by the library commissions and associations of the states. The two now issued are on the subjects, Why Do We Need a Public Library? and How to Start a Public Library. Single copies of either of these can be procured by inclosing five cents in stamps to the A. L. A. Publishing Board, 10½ Beacon Street, Boston, which is, appropriately enough, next door to the Congregational House. W. I. F.

### Mr. Sheldon's Expectation

Rev. Charles M. Sheldon has been interviewed by his host in Liverpool, Rev. C. F. Aked, and the outcome appears in *The Christian World*. Asked for his explanation of the success of his books, Mr. Sheldon replied:

It is a sign of something, that is all. The sign is nothing except for what it means. It seems to me that there is coming such an awakening of the human heart to religious influences as there has never been since the Reformation. All over the world men are getting ready for it; God is preparing for it. Men don't want creeds nor theologies nor statements about God and about Christ. They want God; they want Christ; and they are ready to be shown God's will. It is coming. Dr. Hillis believes that it is coming. Mr. Moody, just before he died, said that his only regret in going up higher was that he would not be here to see what he himself called the new evangelism, which would be different from his own, but for which the race is waiting.

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## Life and Work of the Churches

(Continued from page 962.)

## Record of the Week

## Calls

BAILEY, J. WEBSTER, after a ten years' pastorate over First Ch., Lockport, N. Y., to Plymouth Ch., Fort Wayne, Ind. Accepts, to begin July 15.

BARNER, WILFRED C., Immanuel Ch., Chicago, Ill., to Braceville. Accepts, and is at work.

BUSHNELL, ALBERT, recently of St. Joseph, Mo., accepts call to Clyde Ch., Kansas City.

CARTER, FERNANDO E., Mason City, Io., to Ruthven. Accepts.

CHASE, CARLOS H., Big Spring, Wis., to Friendship.

DAY, ERNEST E., Open Door Ch., Minneapolis, Minn., declines call to Montevideo and accepts one to remain a second year with Open Door Ch.

DAWSON, W. LEON, Abitauum, Wn., to North Ch., Columbus, O. Accepts, to begin Sept. 1.

DEBOME, JULES A., to remain a sixth year at Mapleton, Minn.

KAMES, CHAS. O., Becket and Becket Center, Mass., accepts call to South Ch., Rochester, N. Y.

EGBERT, GEO. D. (Presb.), Cornwall, N. Y., accepts call to First Ch., Norwalk, Ct.

GAYLORD, WINFIELD E., Elgin, Ill., to New London, Wis. Accepts.

HOLDEN, SAM'L (lic.), to Lovell, Me., for a year. Accepts.

KINGMAN, HENRY, formerly missionary to China, to Claremont, Cal.

LACKY, JOHN, to Dundee, Mich., for a year. Accepts.

LOCKRIDGE, GEO. C., Elkhorn, Wis., to Waupun.

MACGREGOR, SELDON E., Hartland, Vt., to Glenwood Ch., Hartford, Ct.

MARSH, WILSON J., Plymouth Ch., Guthrie, Okl., to Albuquerque, N. M. Accepts, to begin work Sept. 1.

MCLAN, CALVIN B., formerly of Salem, Ct., to New Fairfield. Accepts.

TASKER, JOSEPH O., formerly of Epsom, N. H., to Stoddard for a year. Accepts.

## Ordinations and Installations

BOARDMAN, JOHN E., 4. West Ch., Portland, Me., June 15. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. A. H. Wright, E. T. Hack, E. M. Cousins, C. F. Marshall, C. C. Whidden (Meth.), Dr. J. L. Jenkins.

BASKELL, JOSEPH N., 6 and 4. Sterling, Mass., June 22. Sermon, Prof. E. Y. Hincks, D. D.; other parts, Rev. Messrs. J. E. Dodge, S. B. Cooper, C. L. Noyes, J. N. Woodman, Dr. J. E. Tuttle.

HOUSE, ELWIN L., 4. Free Evangelical Ch., Providence, R. I., June 19. Sermon, Dr. A. E. Dunning; other parts, Rev. Messrs. E. T. Root, E. S. Gould, H. A. Stevens, F. B. Pullan, J. J. Woolley, C. A. Batcliffe, W. S. Fritch, Drs. E. O. Bartlett, E. C. Moore.

KEYSER, CALVIN, 4. Goshen, Mass. Sermon, Dr. F. E. Emrich; other parts, Rev. Messrs. John Pierpont, E. M. Woods, L. T. Reed, S. G. Wood.

KITCHEN, THOS. A., 6. Pleasant View, Tenn., June 13.

MUNROE, T. A., Montreal Coll., 6. Brigham, Que., June 15; parts by Rev. Messrs. D. S. Hamilton, W. H. Watson, W. S. Pritchard.

SATTLER, FERDINAND, Chicago Sem., 6. South Milwaukee, Wis., June 15. Sermon, Supt. M. E. Evers; other parts, Rev. Messrs. F. S. Sawyer, G. B. Bauman, H. T. Smidt.

TAE FATHREN, EUGENE B., 6 and 4. Ipswich, S. D., June 12. Sermon, Rev. T. J. Dent; other parts, Rev. Messrs. Lauriston Reynolds, Jas. Davies, H. W. Webb, Supt. W. H. Thrall. In the prayer of ordination and installation the senior deacon represented the church in the laying on of hands.

WILLISTON, MARTIN L., 4. Barrington, R. I., June 12. Sermon, Dr. J. G. Vose; other parts, Rev. Messrs. H. E. Johnson, J. H. Lyoa, T. F. Norris, E. C. Moore, D. D.

## Resignations

BUXTON, WILSON R., South Acton, Mass.

CART, JOS. P., Rosalia, Wn.

CRAWFORD, CHAS. D., Little Compton, R. I., to take effect Oct. 1.

DE MOND, ABRAHAM L., Montgomery, Ala., to take effect July 1.

HARRICK, JOHN D., Third Ch., Los Angeles, Cal., after a two years' pastorate.

JOHNSON, HARRY W., New Ulm, Minn.

JUNKINS, GEO. C., Wolcott, Vt., to take effect Sept. 9.

MARSH, WILSON J., Plymouth Ch., Guthrie, Okl.

MURKMAN, ADAM, Zion Church, Montreal, to take effect Oct. 1.

PEARSON, JAS. H., postpones resignation at Greenville, Me., until Sept. 1.

RICHMOND, JAS., Londonderry, N. H., to take effect Oct. 1.

SAHLSTROM, LARS A., Pelican Rapids, Minn., to take effect July 1. He will teach in Fargo College during the week and on Sundays and during vacation will work in the interests of the C. S. S. and P. S. among Scandinavians in North Dakota and northwestern Minnesota.

## Dismissions

WHITE, WM. F., Trumbull, Ct.

## Personals

ADAMS, JONA. E., Bangor, Me., has met with a serious accident by a collision with a bicycle rider. He is recovering, but slowly.

BACHELOR, GILBERT H., West Newfield, Me., has been granted leave of absence from his pulpit and by the kindness of friends is enabled to take a trip abroad.

BAINTON, H. W., the newly installed pastor at River Edge, N. J., sailed for England, June 13, as a delegate to the C. E. Convention in London.

BLISS, JOHN H., the new pastor at Webster, N. H., has started on a two months' vacation trip to Europe. Prior to his departure a reception was given him and his wife at the church in the interest of an early acquaintance. An excellent supper was served and a pleasant evening enjoyed.

BYINGTON, EDWIN H., and wife were greeted by about 700 of the parishioners of Dane St. Ch., Beverly, Mass., at a reception of welcome in the church parlors, June 19.

CLAPP, AMASA L., has resigned the office of clerk of the church of Calais, Me., after a continuous service of 46 years. At 86 he is still vigorous and would have been re-elected, but deemed it wise to give over his charge to younger hands. He has been a model church clerk—orderly, accurate and invariably prompt. His records have been enriched with matter connected with the life of the church which will be invaluable in coming years.

DODGE, GEO. E., of Immanuel Ch., Worcester, Mass., has broken down under the strain of work and has been obliged to relinquish all pastoral labor.

DOWDEN, WM. H., pastor at Gill, Mass., sails, June 30, to attend the London C. E. Convention and Paris Exposition.

FISHER, OREN D., pastor of Maverick Ch., East Boston, Mass., and his wife, celebrated their silver anniversary last week at the parsonage. Among the many handsome gifts were a solid silver tray bearing 100 silver dollars from the

congregation and a banquet lamp from the Maverick Club.

HAMMOND, JOSEPH, and his wife of Canterbury, N. H., were agreeably surprised by their parishioners, who filled the parsonage on a recent evening, bringing their own refreshments and leaving a large purse of money and other articles.

HERRICK, HENRY M., pastor at Carpentersville, Ill., has received a Ph. D. from the University of Chicago and was on the winning side in its convocation debate.

LOUD, JOHN H., for the past four years organist and choirmaster at First Ch., Springfield, Mass., has resigned to accept a corresponding position at Harvard Ch., Brookline, in place of Mr. Macdougall, who goes to Wellesley College as professor of music.

MILES, HARRY B., pastor of Center Ch., Brattleboro, Vt., sails this week with his brother for a European trip.

MILLS, RICHARD B., of Strong, Me., and his sister visit their former home in England.

PALMER, MRS. C. M., whose goods were recently destroyed by fire, gratefully acknowledges the gift of \$68 from friends in Westminster, Mass., where her husband was pastor from 1883-91.

PRINGLE, HENRY N., is reading to his people on Sunday evenings an original story of the time of Paul, entitled *Crispus, the Roman Soldier*. With this tale of travel, war, love and religion many facts are interwoven concerning the Gentile Christians, physical and political Palestine, Jewish sects and the destruction of Jerusalem.

ROGERS, OSOOND W., whose pastorate at Medford, Okl., began June 1, comes to this new territory from a 17 years' pastorate at Mt. Pleasant, Io.

ROGERS, WM. O., son of the pastor at the neighboring town of Medford, Okl., assumed the pastorate at Pond Creek June 1. He is of the last class of Chicago Sem., was ordained and married in Iowa after graduating.

SPENCE, WALTER, pastor at Kingfisher, Okl., is author of a book just from the press entitled *Back to Christ*.

WARNER, THOS. H., retiring pastor at Perry and Shattsburg, Mich., was given a farewell recep-

Continued on page 966.

# The Delicious Fragrance

from a hot  
Royal Baking  
Powder biscuit  
whets the  
appetite. The  
taste of such  
a biscuit—  
sweet, creamy,  
delicate and  
crispy—is a joy  
to the most  
fastidious.

ROYAL Baking  
Powder improves  
the flavor and  
adds to the healthful-  
ness of all risen flour-  
foods. It renders the  
biscuit, bread and cake  
more digestible and  
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Royal Baking Pow-  
der makes hot breads  
wholesome. Food  
raised with Royal will  
not distress persons of  
delicate or enfeebled  
digestion, though eaten  
warm and fresh.

Imitation baking powders almost invariably con-  
tain alum. Alum makes the food unwholesome.

ROYAL BAKING POWDER CO., NEW YORK.

# Life and Work of the Churches

[Continued from page 965]

tion at the home of a parishioner, when Mrs. Warner was given a beautiful gold watch. They go to England to visit relatives.

## Summer Supplies

AUSTIN, LEON H., Hartford Sem., at Sacred Heart, Minn.  
 BIELER, JOHN M., Hartford Sem., at Halstad, Minn.  
 BLAKESLEE, WALTER C., Yale Sem., at Douman and Bark River, Wis.  
 BURDICK, CHAS. H., Chicago Sem., at Eland and Norrie, Wis., as assistant of Rev J. L. Smith.  
 COLCORD, Prof. D. H., Pomona Coll., Cal., at Whittier.  
 DAVIS, CHAS. H., Hartford Sem., at Akeley, Minn.  
 EVANS, WALTER A., formerly of Granville, Ill., at Forest City, Io.  
 GREENLEE, C. M., Oberlin Sem., at Fertile, Minn.  
 HARRICK, JOHN D., Third Ch., Los Angeles, Cal., at Redondo Beach.  
 HAYES, HERBERT E., Drury Coll., at Buena Park, Cal.  
 HOLLARS, JOHN A., recently of White Oaks, N. M., at Albuquerque for a month.  
 MOORE, ARTHUR A., Chicago Sem., at Seymour, Wis.  
 ST. CLARE, CHRISTOPHER, Amherst Coll., at S. Wallingford, Vt., beginning July 1.

## Church Happenings

BANGOR, ME., Hammond Street held on the afternoon of June 21 its annual sociable for those who cannot well attend in the evening. Carriages and easy-chairs were provided for such as needed them, and flowers, old-fashioned hymns and a bountiful supper made the occasion enjoyable.  
 BERLIN, WIS., observed its semi-centennial June 6-10, in its fine new house of worship, with historical features, greetings from former members, addresses by a former pastor, N. T. Blakeslee, and by Rev. H. L. Richardson, a son of the church, and sermons by Dr. Judson Titworth and Rev. M. N. Preston, a son of the first pastor.  
 JACKMAN, ME., received six beautiful pictures as a Children's Day gift.  
 PORTLAND, ME., North Deering laid the corner stone of its new house of worship June 14, with prayer by Rev. W. H. Haskell and an address by Dr. Smith Baker.  
 SPRINGFIELD, O., First raised \$427 in half an hour at a recent service to complete the extinguishing of a debt of \$1,400 which had burdened the church for many years. Rev. C. H. Small is pastor.  
 WEST SPRINGFIELD, MASS., First celebrated June 17 the 100th anniversary of the laying of its corner stone, with a historical sermon by the pastor, Rev. G. W. Love, a reminiscence poem by Mr. George Brooks of Philadelphia and greetings from Mittenague and Park St. churches, its offspring.  
 WILLIAMSTOWN, MASS., has voted to build an \$8,000 parsonage.

## Marriages

The charge for marriage notices is twenty-five cents.

ABBE-KITTREDGE-In Fishkill-on-Hudson, N. Y., June 20, by Dr. Cecil F. P. Bancroft, Henry Allen Grant Abbe, Hartford Theological Seminary, 1900, and Aida, daughter of the late Charles Marsh Kittredge, M. D.  
 FURBUSH-GREENE-At the Congregational parsonage, Stratham, N. H., June 14, by Rev. Daniel Greene, father of the bride, assisted by Rev. E. H. Byington, D. D., of Newton, Mass., Rev. Andrew Chesley Furbush, pastor of the Congregational church, Freeport, Me., and Edith Marian Greene of Stratham.  
 NEWTON-HARVEY-At the Union Church, Kenduskeag, Me., June 19, by Rev. J. S. Higgins, Rev. J. Edward Newton, pastor at Eliot, Me., and Edna W. Harvey.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

KIMBALL-In E. Hebron, N. H., May 21, Mrs. Sarah Payson (Greene) Kimball, aged 83 yrs. A consistent member of the church in Hebron 43 yrs.  
 MITCHELL-In Blue Rapids, Kan., May 24, Rev. Ammi B. Mitchell, aged 74 yrs. He was born in Portland, Me., and graduated from Bangor Seminary in 1852.

VACATION STATIONERY **WARD'S**  
 48 Franklin St. BOSTON



Church Bells, Chimes and Peals of Best Quality. Address, Old Established **BUCKEYE BELL FOUNDRY** THE E. W. VANUZEN CO., Cincinnati, O.

## Helps to Decision

Why Take This Paper Now

When its aim and service are seen it appears to many correspondents very strange that any active Congregationalist can be without *The Congregationalist*.

Recognizing that some do so we are making a long term offer for a short term price for acquaintance sake. Will you tell us to whom we can send our Twentieth Century Coin Cards? We want addresses of those who have not been subscribers during the last two years.

Others who know all about this offer need Helps to Decision. Will you not testify that it may be accepted? We will try and prove the virtue of your words.

The fact that during the next six months *The Congregationalist* will publish a series of reminiscent articles by Dr. Cyrus Hamlin is sufficient to emphasize its immediate value. In addition Robert E. Speer will write upon The Twentieth Century Christian and eminent men in several departments will contribute papers touching the Bequests of the Century. The Christian World pages will be of increasing value. These announcements should be Helps to Decision.

There is still another view point: Recently Dr. T. T. Munger did what so many pastors are doing in these days, viz., called the attention of his church to this paper. His words may stimulate a few months' trial on the part of some casual reader. He said:

"The Congregationalist is the organ of our churches. What it tells is of too much importance for Congregationalists to be without. It should be in every one of our homes."

Christians need a specifically religious paper. The Christian life should be cultivated as much as any other form, for continuity and highest fruitfulness.

Membership in a church calls for mental training which will develop the greatest efficiency.

What should Congregationalists read? We can supply other Helps to Decision.

Yours, **THE CONGREGATIONALIST**,  
 Warren P. Landers, Supt. of Circulation.

It is easy to keep your temper when you do not care. To care and yet keep your temper is a test of strength.

## Meetings and Events to Come

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.  
 HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 6-31.  
 NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 12-23.  
 INTERNATIONAL U. C. CONVENTION, London Eng., July 14-18.  
 NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.  
 CONFERENCE ON CATHOLICAL INSTRUCTION, Andover, Mass., July 10, 11.

## PAINE HOSPITAL.

This Hospital is now open from 8 to 5 daily for the reception of all cases of infirmity in furniture.

Broken chairs, soiled tables, "dumpy" sofas, battered, scratched or broken pieces of furniture of any description whatever will be received at trifling cost, repaired and boarded free till Fall.

We make no charge for carriage both ways, nor for storage. We do this work in the midsummer season at much less than our regular prices, simply to keep our workmen employed.

Every household has a few such pieces. This is the time to give them attention. In the Fall you will have the equivalent of just so many new pieces at trifling cost, for they will be as good as new for actual service.

Drop us a postal.

## PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE.

48 CANAL ST., BOSTON.



## Good Appetite

Comes by Toning the Stomach with Hood's Sarsaparilla.

A good appetite is essential to good health. Strength, vigor and endurance are imparted to the body by the nourishment derived from plenty of well digested food. Hood's Sarsaparilla is a wonderful medicine to create an appetite and give strength. It gently tones the stomach, cures dyspepsia and builds up the whole system.

## Hood's Sarsaparilla

Is the Best Medicine Money Can Buy. Prepared by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.



Ch. Organs  
**HOOK & HASTINGS CO.**

BOSTON, NEW YORK  
 PHILADELPHIA, CHICAGO.

Main Office & Works at Kendall Green, Mass.  
 All Sizes. Latest Improvements. Fair Prices.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Individual Communion  
 Outfits. Send for free catalogue and list of items.

SANITARY COMMUNION OUTFIT CO., Dept. E, Rochester, N. Y.

16,600 frs.  
 National Prize at Paris

## Quina LAROCHE

A Ferruginous Tonic

Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemia and Poorness of the Blood.

25 rue Broust  
**PARIS**  
 E. Fougere & Co.  
 Agents, N. Y.

## CHURCH CARPETS

AT MANUFACTURERS' PRICES. **JOHN H. PRAY & SONS CO.,**  
 CARPETS AND UPHOLSTERY.  
 WASHINGTON ST. OPP. BOYLSTON ST. BOSTON.



## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 8-14. The Power of Small Things. Mark 4: 30-32.

Small things as respects their influence upon the world fall into two classes. The first includes those which contain within themselves the promise and potency of large achievements. In the mineral realm a bit of dynamite, in the vegetable kingdom a seed, in the animal world a little child are familiar and forceful illustrations. They teach us that bigness is not necessarily greatness, that the worth at the heart of a thing, by which we mean its inherent power of enriching and serving human life, determines its place in the scale of values. The other class of little things, which are nevertheless wonderfully influential, is made up of comparatively trivial matters which, through the law of association or because they reveal underlying traits of character, contribute to the accomplishment of large results and sometimes determine the destiny of men and even of nations. History abounds in illustrations. The private life of every one is full of them. A strain of music, the refrain of a long forgotten song, the sight of an old photograph, a certain trick of manner, a casual meeting by the wayside—how many such things as these have their part in the making and the marring of our days.

Our practical attitude toward the first class of small things should be one of respect and reverence. We have heard of the philosopher who always took off his hat when he passed a group of school children. It was because he saw in them the scholars and the leaders of the future. Never despise a movement toward the bettering of the world because it seems puny. Never ignore the elements of power in every worthy, youthful enterprise. Never despise the little faith which has found lodgment in your heart. Its cultivation may mean the saving not only of your own soul but of many others.

As for the trivial, fleeting concerns of every day, let us dignify them by putting our best selves into the casual greeting, the brief moment of contact with another, the small service which it is possible to render. It is he who is faithful in that which is least whom the Master has promised to make ruler over much. Every day can be made grand and significant, even if it is only a long series of little things which enter into its warp and woof.

After all, the way in which we use small things makes them either blessings or curses to us. We can hold a penny in such a way that it will shut out the sun, but we can spend it, too, so that some little heart will thrill with joy. We can keep ourselves in a perpetual fever of discontent because we yield to the irritating power of countless little things, or we can refuse to let our peace and our joy be ruffled by them, and we can make them tributary to our growth in character.

## Commencements

(Continued from page 982.)

that to him quite as much as to any one who has ever been on the board is the present prosperity of the college due.

Drury College, at Springfield, registered the best Commencement in its history. Of its nine graduates, six are young women. About 200 alumni, professors and trustees were at the banquet. The addresses were on practical themes, such as Government, The Home, Trusts. Congregationalism in Missouri is doing no more telling work than in the educational institutions which feed this college. At present three academies, Kidder to the

north, Iberia in the center and Rogers, just over the Arkansas line to the south, are sending up their graduates. Home Missionary Superintendent Wray has just completed arrangements with the citizens at Willow Springs, 100 miles east of Springfield and in the very center of the southern half of the state, for the opening of a fourth academy. The town has already raised its share of funds, and work will begin at once. There is also an academy in connection with the college, and over 400 students are enrolled in the two departments. Under President Fuller the standard of scholarship is a full year higher than in the State University at Columbia. Special interest is centered in the new science hall. Dr. Pearsons offers \$25,000 if a like amount is expended on the building by Jan. 1. Several thousand dollars remain to be raised. The college has such an undisputed field of over half the state that there can be no question of its great future.

## Gilchrist &amp; Co.

Winter and Washington Sts., Boston.

## Black Beauty Shoes For Women



Expert shoemen who have watched the process of manufacturing testify that our "Black Beauty Shoe" is without exception the best for the money that Boston has yet seen.

Could every woman realize the difference in comfort between a Goodyear Welt Shoe and a McKay Sewed Shoe—

Most of the advertised specialty shoes are McKay sewed—

Our store would be overcrowded with customers for the Black Beauty Shoes.



All styles, all leathers—black or tan.

Have you tried them?

Shoes 3.00 Oxfords 2.50

## Important to Mothers



A pleasant and reliable remedy for the morning sickness and constipation of pregnancy; the ideal effervescent Aperient for family use. Pamphlets on request. 50c. and \$1. Trial, 25c.

Tarrant's "Dermal," a dainty antiseptic powder for nursery, toilet, after shaving, chafing, best foot powder, 25c.

At druggists, or mailed on receipt of price by TARRANT & CO., Chemists, New York. Est. 1894.

## GRAY ARMURE FOR TRAVEL

## SUMMER SUITS GENTLEMEN.

\$15

For traveling and business purposes our Summer Suits, made from several different shades of Gray Armure fabric, are especially adapted for gentlemen's wear.

These fabrics are light and porous; consequently they set easily to the figure, and are particularly popular with tourists and travelers, as well as for all sorts of outing purposes.

SPECIAL.—The Suits are in every way good value at Twenty-five Dollars, and could not be sold for less were it not for our purchase of the mill's entire production.

NOTE.—All goods manufactured by us bear our full name and designation on the etiquette as follows:

A. Shuman & Co.  
Boston  
Washington and Summer Streets

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY (represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 809 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 807 Congregational House, Office hours 9 A. M. Annual membership, \$1.00; life membership, \$50.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent, Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 615, 615 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillingham, Sec., 45 Milk St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: A bequest to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SHAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 257 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. B. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 257 Hanover Street. Requests should read: "I give and bequeath to the Boston Shaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SHAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership \$1.00; life membership \$50.00. Mrs. Charles H. Seale, Treas. The Warren, Roxbury.

# Last Opportunity.

## FRUIT FOODS INVESTMENT.

**10% Discount absolutely withdrawn on July 15, 1900.**  
**On and after this date no shares will be obtainable except at full par value, \$10.00.**

### Personal Card.

During the last few weeks we have received orders for shares of this corporation from nearly every section of the United States, including many readers of *The Congregationalist*. While fully appreciating the patronage of these friends, we wish them also to appreciate that the advantages of this investment are unusual.

If this business project, already well established, gives positive assurance of good dividends from the very outset; if it has such elements of originality and possibilities of growth as to make it strongly probable that every share will become many times its present value, then the great advantage to those *now investing*, is obvious.

This, in a word, is exactly the condition which exists. Any shares of this present block, not now taken, can be obtained after **July 15**, only at their **par value, \$10.00**.

Remember that the block now selling is but a small percentage of the whole; that a very large percentage of the entire number of shares, is now in the treasury, not to be sold, except as more capital is required, and at such advanced prices, as are sure to come from the rapidly growing business.

To sum it all up, the present is the best time to buy shares in this corporation. To delay, means to pay one dollar more per share, in a few days, and from that on, to pay an ever increasing price.

Each reader of *The Congregationalist* should thoughtfully consider the facts presented on this page, then intelligently and promptly act.

ELISHA B. WORRELL, President,

THE SHERMAN-WORRELL FRUIT CO.

### Food Product Houses

here in the United States, whose names are household words, are among the great money earners of the day, many of them being capitalized at from \$4,000,000 to \$30,000,000 each, and paying, year by year, magnificent dividends on those full amounts.

### Important.

Do not forget that while all these manufacturers have won success amidst fierce competition, The Sherman-Worrell Fruit Company occupy a field exclusively their own, with goods which they control and which yield a handsome profit.

These facts, with the industry paying a good annual dividend from the outset, and the small capitalization making the shares to swiftly grow in value, render this investment, from whatever standpoint it is viewed, ideal.

### The Individual Question

for each one to answer is, "Will I take advantage of and share in this opportunity?" The managers of this business are men of large experience along lines essential for the best success of an industry of this character. They have put into this business their own money, and, what is more, they have put themselves into it. They do not wish to over-urge a single person. They frankly say to the public what they as frankly have said to members of their own families, and to personal friends, "Here is a remarkable opportunity for investment." The latter have splendidly responded; will you do likewise? If so, you cannot act too soon if you wish to buy at \$9.

### Two Facts.

First: that we exclusively own the processes which are the result of years of successful experimenting, and which enable us to produce fruit products holding in permanent form all the nutritive properties of ripe fruit.

Second: that these fruit products are not duplicated anywhere in the world; and that while they are absolutely pure and genuine, they are sold at such moderate prices as brings them within the reach of all.

Fruit Foods will be selling on the New England market about September 1, of this year.

### Company Will Hold Shares.

Persons desiring to invest, but who cannot now pay, may have the opportunity of so doing, by writing to us, at once, the number of shares they will take, which we will hold, it being understood that they will send a check or draft to pay for same not later than July 15, 1900.

### Subscribers

wishing further particulars are referred to May 10th issue of this paper.

### Please Be Prompt.

Don't delay. Don't wait and then regret your loss. Having decided that you wish to invest, send your order immediately.

### The Sherman-Worrell Fruit Co.

301 and 302 Congregational House,  
14 Beacon Street, Boston, Mass.





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